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TEACHER-TRAINING
INSTITUTE TEXT-BOOKS

BOOK THREE

THE SUNDAY-SCHOOL TEACHER'S PEDAGOGY

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The National Teacher-Training Institute Text-Books

Edited by

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Book Three

The Sunday-School Teacher's Pedagogy

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GENERAL NOTE

THE National Teacher-training Institute is a department of the American Baptist Publication Society. For years this Society has, through its State Sunday-school missionaries, conducted teacher-training work, each missionary doing the work after his own heart. The awakening of the country to the crying need of religious education, and of the church to the fact that the Sunday-school is first and foremost in the winning of the world to Christ, calls for a uniform and up-to-date system of teacher-training. This system the Society now offers to the public in the work of its National Teacher-training Institute.

Training for Sunday-school work, like all other training, should proceed upon correct educational principles and methods. Educational principles and methods are determined by human nature and historic needs. The National Teacher-training text-books are prepared from these points of view. These books are as follows: "The Sunday-school Teacher's Bible," "The Sunday-school Teacher's Pupils," "The Sunday-school Teacher's Pedagogy," "The Sunday-school Teacher's School," "Child Study for Sunday-school Teachers," "The Making of a Teacher," and "Teaching Missions in the Sunday-school." Other books will be added as they are needed. The aim of these books is to furnish the teachers and officers of our Sunday-schools with a working knowledge of the Bible as a book and as the message of God to men, of the personality of the pupils with whom they have to deal, of the principles and methods of pedagogy as applied to Sunday-school

teaching, of the organization, aim, and work of the Sunday-school as a school, and of the best ways and means of introducing and conducting mission study in the Sunday-school. The books thus cover every phase of Sunday-school service.

SUGGESTIONS TO TEACHERS AND STUDENTS

1. Note that our teacher-training text-books are not built up with the idea that teacher training is a process of memorizing facts and figures by means of diagrams manufactured to order. Our aim has been to stimulate thought and arouse the will to action. Facts are given but these are to be acquired by using the seeing and doing faculties of the soul as well as photographing. "Learning by memory only is the besetting of learning." In learning by thinking and doing we not only increase our knowledge but develop our personalities. This aim underlies all our teacher-training work.

2. Note that our teacher-training system is built up by units of study. Each study is complete in itself, and finds its basis in one of our text-books as a rule. Most of these studies consist of twenty lessons. Some, however, contain thirty, and a few forty. It will be seen that the work is thus specific, each study forming a definite piece of work. This is the conception of education in our best colleges and universities to-day. When one unit of study has been completed the class or correspondent pupil can go on to others "as they like it."

3. The teacher of the training class is left free in the conduct of the teaching work, making his own illustrations, etc., according to his own ideas and the need of the class in hand. In suggesting "Topics for Class Discussion" we call attention to a fundamental factor in all true education —that of expression on the part of the pupil. The lecture

method, as a rule, is out of place in the Sunday-school training. Let the class take part in the lesson work. The "Topics for Class Papers" call for some real learning by doing—some research work on the part of the pupil. Nothing will bring better results in the work than this.

4. The teacher-training class, to do the best work, should have a class library. Out of the reference literature suggested a dozen books could be selected without great cost. Correspondence pupils will be able also to do better work if they can purchase two or three books of reference to be used in connection with these studies. Wherever desired the editor of our own text-books will suggest the books for the class library, and also for the correspondence pupil. In regard to the reference literature in general, we have given books which present different views of questions as yet unsettled. The student is thus able to learn his subject from all points of view. The wider the range of knowledge on the part of the teacher to-day the greater will be his efficiency for service. Of course each person is free to use the books of reference he wishes and to form his own conclusions.

H. T. M.

April, 1908.

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Part I

The Teacher's Person and Preparation

"What you are speaks so loud I cannot hear what you say."—Emerson.

LESSON I

THE TEACHER'S PERSONAL DEVELOPMENT

Reference literature. Brumbaugh, "The Making of a Teacher"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; King, "Personal and Ideal Elements in Education."

1. *The starting-point in Sunday-school pedagogy.* The Sunday-school teacher's pedagogy begins with the teacher's personality. Some years ago there was a symposium in the "Forum" magazine by a number of distinguished educators on the question as to what in their college life had the most determining influence upon them. As I recall the various statements now every man named some one teacher whose personality entered into his soul in such a way as to influence his life for all time. This is true in all educational work, especially in that of religious education. We learn our best things from the teacher's own personality. Machinery and method must therefore be subordinate in the work of teaching to genuine manhood. The teacher's personal equipment should therefore claim first attention in all teacher-training work.

2. *Personality the ultimate end in education.* This is the ultimate end in education—to make a person a person, to help in the formation of the abundant life. Especially is this true in religious education. Many people only see the immediate aim of education. They send their boys to school to prepare them to produce things, not to build up personalities. The whole value of an education is measured by its money-getting power. If this sensuous selfishness and sordid materialism is the ultimate aim of our educational work, let us nail up our schoolhouses and burn our colleges. If we

leave out of our educational work the personal and ideal elements we shall raise up a generation whose standards of life will be wholly materialistic. The highest life will consist in the abundance of meat and drink. But life is more than meat or drink, and education is more than a means of securing these. As said above, its ultimate end is the formation of genuine personality—the enlargement of life. President King is therefore right when he contends for the "primacy of person" in our general educational work. This is in keeping with the teachings of Him who said: "For a man's life consisteth not in the abundance of the things which he possesseth."

3. *The building up of the teacher's personality.* Can we as teachers build up our personalities? If personality be the ultimate end in education, it follows that we can. Further, if our pupils are influenced more by our person than by our preaching, we must. It being both a possibility and an obligation for us to build up our personalities, we should seek for the best ways and means of doing this. It will help us at the start to fix clearly in mind just what we mean by the word "person" and by the phrase "building up a personality." A person in the simplest definition is a being who knows, feels, desires, and wills; in the highest, one that possesses self-knowledge, self-choice, and self-determination. We build up a personality when we assist in the development of each of these powers of a person. This does not mean the slavish copying of points seen in some *magnetic* teacher. Personality is not copied; it is developed. However much we may endeavor, we can never take over the personality of another. All we can do is to build up the powers of our own person. "Become what thou art," said Pindar, the Greek poet. Few people ever become what they are by nature because they do not take the time and labor to develop their native powers. The Sunday-school teacher who ceases to build up her per-

sonality has passed the dead line of usefulness in the school. The sooner she gives up her class the better.

How now can we build up our personalities? First of all, by *self-study.* "Know thyself." Seek to discover on what lines you are made. All men are not created equal. Nature makes many grades of persons for her multiform work. Where do I stand among these persons? What are my native endowments? What are my strong points and what are my weak points? Am I predominantly intellectual or emotional? Am I big-hearted, full of the milk of human kindness, or am I inclined to be reserved and cold? Am I swift to action or slow? Is my will weak or is it strong? Do I form habits easily or not? Seek to answer these and many more questions that you will ask yourself in your self-study. On the basis of results of self-study provide exercise for the functions in which you seem weak and withhold exercise from the ones which seem to be too much developed. Thus you will be able to build up an all-round and equally balanced personality. You will thus come to be master of yourself, and this will be a great step in your mastery of and influence over others.

Secondly, by *personalizing the truth.* We are teachers of truth, but as we have seen, we teach mostly through our personalities. In the realm of religion this is preeminently true. Jesus, the great Teacher, taught with authority because in his person dwelt the fulness of truth; he was the truth he taught. If we are going to be worth-while teachers we must personalize the truth. This means that we shall not only have an intellectual grasp of the truth, but that it must possess our feelings and our wills and so influence our self-choices and self-determination. Thus we will strengthen every fiber and function of our personality. As the truth grows in us more and more our strength of personality will be developed. The more we assimilate the truth as it is in Jesus the more we become like unto his

mighty personality. We must therefore be diligent students of the truth of the Bible, as will be pointed out in another lesson; but we must be even more diligent to make that truth a part of our very lives. The possession of a vital message makes the man. If you want to have authority and influence over your pupils, this is the way.

Thirdly, we build up our personalities by *communion with God*—the source of all truth. The moment we begin to personalize truth we come in contact with the author of truth. We discover that the human spirit can meet and enter into communion with the divine Spirit. This personal touch with God through Jesus Christ so energizes the personality of man that he becomes a new personality. I am persuaded that this is why so many of us are doing so poorly in all our Sunday-school work. We are ceasing to commune with God. We go to our work with main strength and force, but it is that of man only. We need to become "God intoxicated," as some one has said. One thing is true—we can never build up the highest personality until we form the habit of communion with God. Only thus does the human personality become responsive to its highest environment. If we never become responsive to our highest environment, then we lose the direct contribution to our personalities of this highest environment.

Lastly, our personalities are built up when we *socialize ourselves.* By this I mean when we come to see ourselves as vitally related to our fellows. Sympathy and love can only be developed as we meet and mingle with man. We are made for personal relations, and only as we come into personal association and personal friendship with our fellow-beings do we come to the fullest development of ourselves. No man can become great alone.

4. *The personal element in teaching.* It has already been pointed out in this lesson that personality is the ultimate end in education. That means, of course, that we must

recognize the nature and needs of our pupils in all our teaching work. We must always be conscious that we are dealing with persons and not machines. "Emerson once wrote his daughter that he cared little concerning the name of the school she attended, but that he cared much concerning the teachers with whom she studied." He understood what we shall all have to understand—that the school is a living agency, a place where life touches life; and that teaching is the conscious act of the trained spirit of a teacher influencing the less trained spirit of the pupil, to the end that the pupil may come into possession of all the knowledge, culture, and training he is capable of receiving. The entire value of the teaching process is to be found in the power of the teacher to enrich the soul of the learner.

This means that we must make a large use of personal influence and association in our work of religious training. By the method of personal influence we mean the presentation of the truth through a beating pulse, a throbbing heart, and a sympathetic soul. Education rightly stresses the personal element in all its work. Just because we are made for personal relations we may be sure that the chief means to character, happiness, and influence is personal association. "Character," as President King says, "is caught, not taught, and happiness and influence have their highest source in friendship." "This means the presence of the personal element in all of our teaching work. Some one has nobly said, "This is the highest and richest education of the human nature—not an instruction, not a commandment, but a friend." It follows from this that personal influence and association are the greatest means for the formation of character. This is true in the formation of religious character as in the formation of any other. To come under the influence of a truly Christian personality in the early years of life is to become a Christian. To live with a saint in the formative period of life is to

become a saint. All this goes to show that we must bring to bear in all our teaching the highest marks of manhood, and these are always personal. Machinery and mechanism must all be subordinated to personal interests and ends. One of the weaknesses of the modern Sunday-school world is the failure to appreciate this vital fact. For the sake of administrative smoothness many are willing to ignore the nature and the needs of the pupil's person and to throw away the wise use of the teacher's personality for the sake of a uniformity in methods of work. The whole thing is in violation of the principle that calls for the supremacy of the personal element in all of our educational work. It is to be hoped that gradually the whole Sunday-school world can be brought to recognize this principle and that our methods of work may be organized on it as a supreme basis. We must use the personal and ideal elements in our work if we expect to build up permanent and lasting results in the lives of our pupils, and to do this we must seek in every way to build up our personalities to their completest limit—to become all that nature and grace can make us.

Topics for Class Discussion

1. The starting-point in Sunday-school pedagogy.
2. The ultimate end in education.
3. How to build up our personalities.
4. The value of communion with God.
5. The need of the personal element in teaching.

Topics for Class Papers

1. How to build up the teacher's personality.
2. The influence of the teacher's life in teaching.

LESSON II

THE SUNDAY-SCHOOL TEACHER'S TRAINING

Reference literature. Brumbaugh, "The Making of a Teacher"; Cope, "The Modern Sunday-school in Principle and Practice"; Adams, "Primer on Teaching; the Sunday-school Teacher's Pupils."

1. *What is teacher-training?* We hear a great deal these days about teacher-training, and happily for our Sunday-school work there is a growing number of our Sunday-school teachers seeking suitable training for their work. But what is teacher-training? It has been pointed out in the preceding lesson that the most important part of the teacher is her personality—that we teach more by our person than by our preaching. It follows that the building up of the teacher's personality is the most fundamental part of teacher-training. The ordinary conception underlying most of the official teacher-training work so far has been the mere acquirement of facts and diagrams from some so-called "Normal Manual," and the method used largely that of cramming these facts and diagrams by various mnemonic devices. Many a teacher has been worse off after taking such a course than before. If you will turn to page seven in this book you will see in paragraph one these words, "Our teacher-training text-books are not built up with the idea that teacher-training is a process of memorizing facts and figures by means of diagrams manufactured to order. Our aim has been to stimulate thought and arouse the will to action. Facts are given, but these are to be acquired by using the seeing and doing faculties of the soul as well as the photographing. "Learning by memory only is the besetting sin of learning. In learning by

thinking and doing we not only increase our knowledge, but develop our personalities."

Three things enter into the training of our Sunday-school teachers. First, the building up of the personality; secondly, the acquiring of knowledge; thirdly, the use of both personality and knowledge in the practice of teaching. These are all vitally related. The right method of acquiring knowledge not only increases the store of knowledge but builds up the personality, and the practice of teaching not only perfects the personality, but greatly increases the teacher's knowledge

2. *Building up the personality as an element in teacher-training.* Because of its first and supreme importance we have devoted the first lesson of this book to the discussion of the teacher's personal development and the use of the personal element in teaching. What we aim at here is to emphasize that the building up of the teacher's personality is a vital part of teacher-training. Most Sunday-school leaders and workers have demanded a high degree of Christian life as necessary to successful Sunday-school teaching, but apparently few have thought of the building up of the teacher's personality as a part of the actual teacher-training work. At least there has been little or no provision for it in the teacher-training methods found in the ordinary teacher-training manuals of to-day. In order to the training of our teachers as they should be, the teacher-training text-book, the teacher-training teacher, and the teacher-training pupil must all keep ever to the front a clear conception of the powers of the human personality and that the development of these powers is the ultimate end in view. It is not enough that we learn certain facts and truths as pointed out in the foregoing lesson. We must personalize the truth. This means that we shall not only have an intellectual grasp of the truth, but that it must possess our feelings and our wills and so influence

our self-choices and self-determination. As the truth grows in us more and more our strength of personality will be developed. Jesus, the great Teacher, taught with authority because in his person dwelt the fulness of truth—he was the truth he taught. The more we assimilate the truth as it is in Jesus the more we become like unto his mighty personality.

We have already pointed out some direct ways in which we may build up our personalities. We go on to say now that the acquirement of knowledge in our teacher-training work must contribute to the building up of the teacher's personality. No subject should be taught and no method used which does not make for this end. In this busy age we have no time to waste in learning things simply for the sake of knowing them. All our knowledge should have some personal and practical value. Likewise the practice of teaching should contribute to our personal development. Of course, this is not the direct end in teaching, but the teacher who receives no personal good from her teaching is not likely to contribute anything good toward the highest life of her pupils.

3. *Acquiring knowledge as an element in teacher-training.* Many a teacher who knows very little, but whose soul is saturated with what she knows has accomplished wonders in the Sunday-school. While this is true, the importance of the teacher's knowledge cannot be easily overstated. Other necessary things being present, the teacher who has the broadest and deepest knowledge will accomplish the greatest good in her teaching. Great care should therefore be taken on the part of the Sunday-school leaders that suitable subjects of study be provided for our teachers, and that correct methods of instruction be used in the conduct of teacher-training work. There are at least five things which every teacher should know.

First, the teacher should know clearly and fully just

what her task as a teacher is. In general it may be said that the task of the Sunday-school teacher is to lead her pupils to Christ in conversion, to assist them in the development of Christian character, and to train them for Christian service. The emphasis on these three things may vary according to the class or department of the school in which she teaches, but all three enter into her work. She must therefore know that her teaching is a failure if she does not lead her pupils to Christ. Later on in this book it will be pointed out that the climax of Sunday-school teaching is found in personal evangelism. Since forty per cent. of the pupils that pass through our Sunday-schools are never led to Christ in conversion, it is plain that many of our teachers are deficient in the knowledge of what is their first and foremost task. Any teacher-training that fails to give the teacher the disciple-making ideal is defective. The same thing must be said also if it fails to point out clearly and fully the other elements of the teacher's task—the development of Christian character and the training for Christian service.

Secondly, the teacher must know what to teach. If teaching is causing another to know, then there can be no teaching where there is no knowledge. As Doctor Trumbull says: "Until you know for yourself what you would cause your scholar to know for himself, you are obviously in no state of fitness to begin your work of causing him to know anything. We cannot intelligently cause another to know what we do not first know ourselves." Keeping in mind the complete task of the teacher, we must know just what will contribute toward the accomplishment of that task. First of all we must know what truths will be helpful in leading our pupils to Christ, in developing their Christian characters, and in training them for Christian service. In other words, we must have a vital message for our pupils. That message is found first of all in the

Bible. It is the great text-book of the Sunday-school. In order to find the vital message of the Bible for themselves our teachers must have an historical knowledge of the Bible as well as a religious. That means that they must know something of Bible lands, Bible history, Bible customs, and Bible institutions. It means also that they should know something of the authorship, date, and purpose of the different books of the Bible. Many a Sunday-school teacher using the ordinary Sunday-school quarterly is teaching suspended in mid-air. Looking upon the lesson apart from its scriptural context, she has no ground of approach on which to stand either in the study of the lesson or in its teaching. Perhaps this effort to teach biblical truth out of its literary and historical setting accounts in part for the woful ignorance of our Bible in our day. Furthermore, our teachers must know something of the character and content and purpose of each book of the Bible. All this introductory and historical study will lead them to the discovery of the real God-given message of the Bible. Using this method and looking to the Spirit of God for help, they should seek a systematic knowledge of the great vital truths that run through the Bible—the trunk lines of its teaching. Above all they should seek to know the great message of salvation through Jesus Christ, which is the heart of the Bible.

Besides the knowledge of the Bible and its message the teacher should know the doctrines and history of her church. Many of our schools are rightly introducing such studies into the Sunday-school curriculum. Other studies, such as Christian evidences, ethics, and the social aspects of Christianity, will also greatly help the teacher in coming to know what to teach, though very few of our schools have formally introduced these studies. The wider the content of the teacher's message the wider and deeper will be the teaching of the individual lesson from Sunday to

Sunday. The preparing and planning of the individual lesson will be taken up in Lessons IV and V.

Thirdly, the teacher must know whom she teaches. It is not enough for us to know what we teach; we must also know whom we teach. Since all education is psychologically conditioned, great stress is laid to-day upon the study of the pupils as fundamental in all true education. To begin with, as teachers we must know our pupils not only by sight, by name, and as acquaintances, but know them in their individual capacities, attainments, and needs. We must have a general knowledge of the characteristics and needs of the pupils in every department of the school. This knowledge will point out to us broad lines along which we must move in our work. Child study is therefore an important part of the teacher's study. This study must cover all the pupils in the elementary department, which includes the kindergarten or beginners' pupils, the primary, and the junior pupils. Besides child study there should be a careful study of adolescent life. The teacher should know as fully as possible the characteristics and hopes of early adolescence, and especially its significance for religion. He should know also the facts of later adolescent life and the danger-line in religion. Further, there should be a careful study of adult life of all grades and conditions. Only thus can the teacher know the problems of the pupils here, and so minister to their needs. Besides this general knowledge of the pupils the teacher needs to know something of the mind of the pupil. If the methods of our teaching are determined by the laws of the mind, surely we should eagerly welcome all help we can get here. Other things being equal, the teacher who knows psychology will be the most successful teacher. Hence, time can be well spent in learning the most important things about sensation and perception, attention and interest, memory and imagination, apperception and thought, feeling and willing. For a

simple study of these the teacher is referred to the second book of this series, "The Sunday-school Teacher's Pupils."

Fourthly, the teacher must know how to teach. Doctor Trumbull well says: "Even when you know accurately whom you are to teach, and what you are to teach, you are still unprepared to bear your part in the twofold teaching process unless you know how you are to teach. The scholar being before you, and being well understood by you, the truth which you would teach him, which you would aid him to learn, being well in your mind, the question is still unanswered, How are you to teach him?" It follows that the Sunday-school teacher must be a student of pedagogy, which undertakes to answer the question, How to teach? It deals with the principles and methods of teaching. In everything which needs doing a knowledge of the principles and methods of doing it is of supreme importance. "The fact that the work attempted is a religious one does not make it any the less important that the doer should know how to do it." If it is important that the doctor and the lawyer and the mechanic and the farmer should study to know how to do their respective work, is it not of equal importance that the Sunday-school teacher should study to learn how to do her work? Two things enter into this. First, a careful study of the personal development and general preparation of the teacher for teaching, and secondly, an equally careful study of the principles and methods of teaching. The first should include, among other subjects, the teacher's preparation and planning of the lesson material, the teacher's attitude and tact in teaching, and the teacher's responsibility and authority. The second should present in a clear way the great fundamental laws of teaching and the various methods of teaching within the limits of these laws. This book undertakes to present the most important elements in the Sunday-school teacher's pedagogy.

Fifthly, the teacher should know the school in which she teaches. The Sunday-school is the greatest institution for religious education in the world. We have not begun to realize its tremendous importance to the moral and religious life of the world. It follows therefore that every Sunday-school teacher should seek to know the best ways of organizing the school for its work. She should also have a clear conception of the purpose and work of the Sunday-school. To these things should be added the knowledge of the necessary equipment of the school and also of the best ways of conducting the school. Our teachers also should be taught the missionary significance of the Sunday-school. This means, of course, that they should have a knowledge of missions and missionary needs in order to be able to help the Sunday-school to realize its missionary significance. The truth is that the missionary problem of the world will never be solved until it is solved through the children and youth in our Sunday-schools. Above all things, our teachers should be taught to know the opportunities for evangelism in the Sunday-school. The Sunday-school is undoubtedly the mightiest evangelistic agency in the world. The training of the Sunday-school teacher should find its climax in the study of personal evangelism and the significance of the Sunday-school for this evangelism.

4. *The practice of teaching as an element in teacher-training.* It has been said, "The only way to preach is to preach." The same thing may be said of teaching. We learn best by doing. It follows that in the teacher-training work there should be some provision on the part of the pupils for teaching. In many of our Sunday-schools the teacher-training class is made up of the present teaching force of the school. Of course they have the opportunity to practise what they learn in their own teaching. But where the class is made up of persons who are seeking to train

themselves to become teachers we must recognize that part of their training can be given only through the actual work of teaching. Great care should be taken in this part of the work. In no case should the teacher-training pupil be called upon to teach during the first six months of her teacher-training study. Some foundation should be laid on which she can stand when she begins the practice of teaching. After six months of work has been done the teacher of the teacher-training class may assign with the co-operation of the superintendent one of his pupils to some class for teaching on each Sunday. On the following Sunday let this one report to the teacher-training class on her teaching work. Keep this up now right along as a part of the teacher-training work. If the course of study is two years long, every pupil will have reached a fair amount of training in actual teaching.

Topics for Class Discussion

1. What is teacher-training?
2. The three elements in teacher-training.
3. What the teacher must know.
4. What is included in the teacher's message?
5. What is the climax of the Sunday-school teacher's pedagogy?

Topics for Class Papers

1. The training of the teacher.
2. Describe the value of the practice of teaching.

LESSON III

THE TEACHER AS A STUDENT

Ernest D. Burton, D. D. and Shailer Mathews, D. D.

This lesson is taken from "Principles and Ideals for the Sunday-school," by Professors Ernest D. Burton and Shailer Mathews. Copyright, 1903. The University of Chicago Press. Used by permission. We recommend the book to all our students.

1. *Study precedes teaching.* All will agree that good teaching is the first great requirement of a Sunday-school that is to fulfil its true function. Now, teaching presupposes study. There may be study that is not followed by teaching, but there can be no teaching that is not preceded by study. The teacher must be a student. Not that all study is study of books. One may teach farming, having studied it only in the school of practice, or botany, knowing only what he has himself observed. One may conceivably teach religion on the basis of experience only. But in every case he who teaches must first have studied what he is to teach. Our Sunday-schools are correctly, even if not adequately, described as Bible-schools. They teach the Bible with a distinctly religious motive; they teach religion; they even teach personal religion, and base such teaching on personal experience. Yet the Bible holds the central place in the teaching, and it is this which is supposed to form the subject-matter of instruction. The Sunday-school teacher must therefore be a student of the Bible. If, as there is reason to fear, many of our teachers have had no training in the study of the Bible and have no definite idea how to study it, there can be few duties more urgent or more important for the pastor or superin-

tendent than the teaching of the teachers how to study; there can be no duty more imperative for the teacher than to learn how to study.

2. *Study of the Bible is search for its meaning.* What should be the aim of the Sunday-school teacher in his character as a student of the Bible? Specifically the answer depends on what part or phase of the Bible he is to teach. If biblical history, then he must study its history; if biblical ethics, then its ethics; if biblical theology, then its theology. But all these answers are included in the one answer that his task as teacher is to teach the meaning of the Bible, and his task as a student is to find the meaning of the Bible. It is not a mistranslation or a misinterpretation when the words which literally read, "Go learn what this is, I will have mercy and not sacrifice," are rendered in our English Bible, "Go learn what this means." It was the meaning that Jesus wanted his hearers to find. The meaning of the Bible *is* the Bible. The student of the Bible must be first of all an interpreter. His first task—his whole task strictly as a student of any book or passage—is the discovery of the meaning of that book or passage. Every apparatus or method which obscures from him this object or impedes his progress toward it is a hindrance to study.

But how can this task be performed? How can the student discover and rethink the thought which the writer of the book has expressed in the words which stand on the page? The method must be for all students fundamentally the same, but we have in mind here especially the Sunday-school teacher who brings to his study a fair degree of intelligence, but no special linguistic or exegetical training.

3. *Attention as a means of discovering the meaning of the Bible.* First of all, let it be said that a great deal can be accomplished by simple attention, provided only the purpose to discover the meaning be clearly and firmly held in

mind. Nearly one-half of all our difficulty in the study of the Bible arises from failing to recognize what such study is, failing clearly to define to ourselves that our first object must be the discovery of the meaning of what we are studying. And nearly one-half of the remainder arises from simple inattention, failure to perceive that which is before our eyes, and which requires no special exegetical apparatus to interpret. Attention will not accomplish everything. One sees only what he has eyes to see. In study more than in any other activity of life the great pedagogical law holds: "To him that hath shall be given." The more one knows already, the more one gains by each new act of attention. But, generally speaking, intelligent attention directed toward gaining the meaning of a writing will disclose to the student many things that he had never perceived before. Moreover, it will show him that there are certain things that he does not understand, and will raise questions concerning the meaning of what has been observed which it will not itself answer. Such interrogation is itself a great gain. To define the question that demands answer is to take one long step toward obtaining the answer.

Attention thus prepares the way for investigation and acquisition; that is, for the search for information beyond that which the passage itself yields to the student's present powers of perception. The precise scope of such investigation and the line of division between attention and investigation will manifestly vary with the student. What one man perceives at a glance another must search out. The means of investigation available to one man may be wholly unknown or unusable to another. The teacher in the Sunday-school is not generally a professional biblical scholar. In his case as in that of his pupils the great question is: What can attention do and what methods and instruments of investigation are available for the fairly intelligent

student of the English Bible? A practical answer must distinguish two somewhat distinct fields of study: an entire book and a single passage of the Bible.

It is a familiar thought to-day that the parts of any single book of the Bible are adequately understood only in the light of some knowledge of the whole. Some knowledge, we say since, of course, perfect knowledge of the whole is in turn dependent upon knowledge of the individual parts. The necessity of such knowledge of the whole varies greatly in different books, but exists in some degree in respect to all. It is greatly to be desired that every Sunday-school teacher should begin his teaching of lessons from any given book with some large knowledge of the book as a whole, of the circumstances that led to its being written, of the purpose of the author, its general plan and structure. Such knowledge can usually be gained in large part from a careful study of the book itself, though it is frequently the case that the evidence of the book is intelligible only to him who knows the history of the period, and indeed, often reveals itself only to a somewhat highly trained power of "attention." These facts render such preliminary study peculiarly difficult. If, for lack of training in such work, the teacher is unequal to the task of discovering the evidence which is in the book itself, he will do well to call in the help of one who can show him what is there, making use of some good work on "introduction," or the articles in a dictionary of the Bible. Yet he will do better who learns to do this work for himself, using first attention and then investigation. Let him read the book through attentively to discover any evidences in it concerning its occasion and purpose, carefully noting in writing all that he finds. Let him seek to find out its great divisions, if such there be, and make out a plan of the book. Then, when "attention" has done its perfect work, let him supplement this work by that of "investigation," following out

historical references which are to him obscure, or other hints which may point to the occasion of the book, using for such purpose whatever trustworthy books are accessible. Finally, he may supplement his own work by that which other students have published.

The same general method will apply to the study of a portion of a book assigned for a particular lesson. The general scope of the book being before his mind, the aim of the teacher should be to find out as accurately as possible the exact thought expressed in the particular paragraph before him. And attention and investigation are the two processes by which he must work.

If any teacher who reads these pages has been perplexed and baffled in the attempt to study his Bible, we commend to him the experiment of sitting down to the study of the lesson without commentary, "quarterly," or other help, and with a clear conception of his aim as a student, diligently setting himself to see what is before him. Let him ask himself the question: Do I understand the meaning of these successive words, as they were used by the writer? Do I know what he meant by the individual sentences? Do I perceive the connection of thought as it lay in his mind between the successive sentences? Do I grasp the meaning of this whole paragraph? Let him treat the book, or the portion of the book, as he would treat a letter which he had just received, and whose meaning he was deeply desirous of understanding. In many cases we are sure he will be surprised at the result of this simple effort to see what is before his eyes.

4. *Investigation and the use of helps in finding the meaning of the Bible.* If, when in any stage of the process attention has done its best, there still remain unanswered questions, or if there be any doubt what is the correct answer, recourse must be had to investigation. If the student is in doubt what a word or phrase meant in the mind

of the writer, he must seek trustworthy information. If it is a single word, an English dictionary will perhaps define it. If it is a concrete term like "synagogue" or "Pharisee," an ordinary dictionary of the Bible will usually give the needed help. If it is one of the profounder terms of the biblical vocabulary, such as "righteousness," "grace," "eternal," or the terms that seem so simple in their literal sense, but which, when we come to ask for the thought for which they stand, are found to be so difficult of apprehension, such as "life," "light," "darkness," he may search in vain in the dictionary; for unfortunately, there is yet no adequate dictionary of biblical words for the English reader. In such case he must resort to some other source. And here comes in the value of the commentary (the term being used to include the commentary portion of all the special lesson helps). Its proper function is not to save the student the trouble of giving attention, but first of all, to answer the questions that attention has raised but cannot answer.

The question answered, the word defined by dictionary or by commentary, attention resumes its work to discover now, if possible, by help of this added information, more of the thought than was perceived before. If still there remain unanswered questions, or if new ones are now raised—for it is a secondary function of the commentary to raise questions that untrained attention fails to raise for lack of being intent enough—he must betake himself again to such helps as are in his reach, always bringing, if possible, his question with him for answer; or if he already have a provisional answer, comparing this with the answer of the student who wrote the commentary, and judging as wisely as possible which is the true answer. By such process as this, combining attention and investigation, seeking always the whole meaning of the passage, the whole thought of the writer, laying all trustworthy sources of

help under contribution, but always making them serve him, not submitting himself to be led blindly by them, the student may come to such apprehension of the meaning of the Scripture as is possible to him.

5. *The study and use of the Bible from the view-point of its application to life.* Will these two processes of attention and investigation prepare the teacher to teach? Not necessarily. But they will infallibly give him material for teaching. Often they will make the pedagogical process very easy. But the Sunday-school teacher is not merely a teacher in the narrower sense of the term. He is also a preacher, as every good preacher is also a teacher. He is concerned not simply with the presentation or impartation of truth, but has to do also with the application of it to his pupils, with its moral effect on their hearts and conduct. This means that the teacher, besides being an interpreter of the Bible, must be a student of humanity also, and likewise an orator, in the best sense of that term. He must not merely discover the meaning of a portion of the Bible for himself; he must study it also from the point of view of the pupil. Dr. Henry Clay Trumbull has well insisted that there is no teaching by the teacher unless there is also learning by the pupil. This principle applies in all teaching, whether of arithmetic or geography or Scripture. But there is a further fact that must be remembered by the Sunday-school teacher. It belongs to his work not simply to inform and train the mind of his pupil, but to bring the truth to him in such a way that it shall influence him to right feeling, choice, and action. And study is as truly required to prepare the teacher to do this as it is to enable him to discover for himself the truth he is to present to the mind of his pupil.

Thus to the task of discovering the meaning by attention and investigation the teacher must even as student add that of the application of the lesson to the needs of his

pupils. Having asked himself, "What can I see here, and what can I find out that I do not at once see?" it still remains to inquire, "How does this truth apply to my pupils?" To answer this question in the study—and it must not be left to the spur of the moment in teaching—requires knowledge of the pupil, sympathy with him, and imagination to conceive his attitude of mind, his likes and dislikes, his temptations and his aspirations. One might even say that the best way in which a teacher can study is by imagining himself his own pupil. No part of the teacher's work is more difficult or delicate. For of no part of it is it more difficult to formulate rules. A few suggestions may, however, be ventured. First, let the teacher remember that he is to apply that alone which he has found to be the meaning of the passage which he is teaching. Hence, application can come only after interpretation. Only when attention and investigation have done their work in discovering the meaning of the passage under study is the teacher prepared to consider the question of application. It is one of the besetting sins of the teacher to rush headlong to application without taking the time for patient interpretation. In the second place, it is well to remember that the application which the pupil makes for himself is often more forcible than any that the teacher can make. The clear presentation of a religious truth, the forcible picturing of a character, good or bad, will often preach its own sermon most effectively. Let the teacher then be sure that he himself clearly sees and that his pupil clearly perceives the event, the character, the teaching with which the lesson deals—and sometimes he may be content to leave it there. Yet still again let it be remembered that, especially in biographical and historical study, the most forcible and helpful lessons are taught, not by single incidents, but by longer surveys of history and by prolonged contact with the character. This is preeminently true of the study of the

life of Jesus Christ. This exerts its most helpful influence on the mind that with patient study seeks to master the facts of that life and to understand the person. Results are not to be attained at the end of each lesson. Do not make the mistake of concealing the life itself in the multiplicity of "lessons" and applications. Yet finally, do not be afraid of application, and at times of pointed application. Study diligently beforehand both the lesson and the pupil, that you may discover whether there is truth here taught or illustrated which has a direct bearing on the lives of your pupils; and then so direct your teaching that this truth may, if possible, impress itself forcibly on the mind of your pupil. Do not force a foreign meaning into the passage that you may have it to apply. This is alike dishonest and disastrous in its influence on your pupil. Sometimes leave the truth to the pupil's own conscience to enforce. But never forget that your teaching fails of its highest end if in some way the truth does not both reach the mind and move the heart of your pupil. The ultimate end of all teaching is the conversion of the pupil and his building up in Christian character.

Topics for Class Discussion

1. Why study precedes teaching.
2. Bible study a search for its meaning.
3. The need of attention in the study of the Bible.
4. The value of investigation in the study of the Bible.
5. The use of helps in the study of the Bible.

Topics for Class Papers

1. The teacher as a student.
2. The use of the Bible from the view-point of its application to life.

LESSON IV

THE TEACHER PREPARING THE LESSON

Prof. Byron H. DeMent, D. D.

Reference literature. Burton and Mathews, "Principles and Ideals for the Sunday-school"; Brown, "How to Plan a Lesson"; Trumbull, "Teaching and Teachers"; Hamill, "The Sunday-school Teacher."

1. *The teacher's direct study of the Bible in the preparation of the Sunday-school lesson.* We are not now considering the general preparation through extended culture—that has been pointed out in the foregoing lessons—but are limiting our treatment to the preparation of a particular Sunday-school lesson. Since the International lessons are now so widely used our discussion deals especially with the proper preparation of such a lesson, though some of the principles apply to the immediate preparation of any religious lesson. In discussing the teacher's weekly preparation of the Sunday-school lesson we shall consider first of all his direct study of the Bible in the preparation of that lesson. One must study the Bible for himself, must get his message first-hand, if he would teach "as one having authority and not as the scribes." A series of even well-selected quotations about the lesson is not good teaching, nor does mere facility in giving these quotations evince adequate preparation. We are to put first things first, and the Bible is far more important than all the commentaries on the Bible. The teacher should go to the fountain for water and to the bakery for bread. The Bible is divinely adapted to the average mind, the open heart, and the eager spirit. The Holy Spirit still aids the soul that prayerfully

endeavors to understand the book he inspired. The divine Author should be our first interpreter. We are to use our minds and open our hearts that the entrance of God's word may give us light. We must throw away the screen and let the soul come face to face with revealed truth. The Bible has a heavenly language for the listening heart, and a glorious vision for the eye of faith.

2. *Ways in which we may use the direct study of the Bible in the preparation of the lesson.* First study the entire context. A lesson is not a disconnected portion of the word of God, but a significant section with vital relations, and must be studied not as a segregated whole, but as a part of a larger unity. A lesson, like a member of the body, must be considered in its relation to the general system of truth. The immediately preceding and following contexts must be definitely studied, and even the remote contexts should be brought under general review. All of the biblical material closely related to the lesson should be brought vividly to mind by the intelligent personal study. Particularly should the Scriptures connecting the present with the previous lesson be clearly outlined. It is important in the preparation of a lesson to be able to comprehend its scriptural location and environment, and to see it as a part of a vital, historic movement, or of a literary and doctrinal unity.

Secondly, read kindred passages. Properly used, the Bible is a good self-interpreting commentary. Much light is often thrown upon a particular passage by reading kindred sections indicated by a reference Bible. By studious care one can readily make, to a large extent, his own set of references. Thus will a lesson of ten or twenty verses glow in the light of a score of others, and in their combined brightness the teacher seeing the sparkling truths, may bring them forth to shine in other minds.

Thirdly, read the original languages. Of course, only a

small percentage of Sunday-school teachers have ever studied Hebrew, the original language of the Old Testament, or even Greek, the original language of the New Testament. Yet where persons have studied these languages for only a year or two they will be amply repaid in biblical insight, teaching material, and wider apprehension, should they read the lesson in the language in which it was inspired by the Spirit of God. It is sinfully unfortunate for persons who studied Greek at college not to utilize it in preparing to teach lessons taken from the New Testament. If all who have a moderate acquaintance with the languages in which the Bible was written would only use their knowledge in lesson preparation, their efforts would be richly rewarded in better personal equipment and in the inspiration given to others to walk in their worthy footsteps.

Fourthly, read important versions. Though unacquainted with the original languages of Scripture, one may largely compensate for this loss by reading several of the best translations of the Bible. All worthy versions of the Scriptures are faithful and scholarly efforts to express in other tongues the thoughts of the Spirit contained in the original languages. By reading several versions one may be greatly aided in his general vision and definite apprehension of the truth. King James' version and the Revised version are often printed in parallel columns in our Sunday-school literature for the information and convenience of the student. The American Standard Revision is perhaps best. The Twentieth Century New Testament is very suggestive, and expresses the biblical ideas in the common language of every day. The paragraphing of The Modern Reader's Bible presents the word of God in the literary form in which it was probably given and intended to be preserved and studied. The Bible Union version of the New Testament is good. Any good translation in

English or another language will be instructive and stimulating to all who read it with careful interest.

Fifthly, use the inductive method. There is a vast discussion of the inductive method in science and literature at the present time. No one can any more object to the proper application of this method of investigation to the word of God before us than to the shining heavens above us. It is informing and inspiring to gather all possible Scripture bearing upon the central theme of the lesson, and let the mind brood on this biblical mass until the seeming chaos assumes definite and beautiful shape and something of the fulness and glory of divine revelation is seen and felt. This method of preparing the lesson defines the realm of thinking and gives to it a biblical scope; it imparts unity to the perspective and enriches the experience of the student. The inductive may be one of the methods pursued in studying the lesson, though for sufficient reason a combination method should be adopted in teaching.

3. *Using the labor of others in the exposition and interpretation of the lesson.* Though it is fundamentally important for the teacher to engage in a direct, personal study of the Bible, yet it is exceedingly unwise for him not to avail himself of the results of the labors of spiritual and scholarly men who have devoted their lives to the exposition of the word of God. In the field of interpretation, as in that of Christian activities, other men have labored, and we are to enter into their labors. We are heirs of all the ages in regard to biblical interpretation. What a privilege it would be to listen to many of the wisest and best of the world's Bible scholars as they expound the truth of God. We may not receive their messages through the hearing of the ear in classroom work, but, what is only second in helpfulness to this method of instruction, we may discover their thoughts through the seeing of the eye in their written productions. Thus by the use of our Sunday-

school literature and Bible commentaries, we may virtually sit at the feet of the sanest, ablest, and most spiritual expositors of revealed truth in both the active present and fertile past. No one can consistently seek to aid others by his teaching and yet refuse help, whether in oral or written form, from his fellow-students of the inexhaustible word. No one can intelligently and conscientiously study the Sunday-school text and not feel the need of fuller light in its interpretation. A teacher's first business is to understand the Scripture selection he is to expound and apply. In his conscious ignorance it is the will of God that he shall avail himself of every possible means of enlightenment. Those who refuse aid from their fellow-students are not in the best attitude to receive the greatest help from the Holy Spirit. "God helps them that help themselves." Though the Son of God is our chief interpreter, yet the wise men of God may be our helpers. We should use, not misuse, abuse, or refuse the labors of others. We should be as cordial toward the ideas of others as we wish our pupils to be toward ours. The accumulated wisdom of the saints may greatly aid one in arriving at the mind of the Spirit in a given Bible text. Sometimes a word, a suggestion, a flashlight may remove the mote and help the eye to see. The passage is to be interpreted in the light of its historical setting. Only by arriving at the mind, intent, and angle of vision of the author of the Bible, can we give a correct explanation—bring out for use what is really in the Scripture. Only thus can we become true expositors of the word—those who place out in plain view the hidden things of God.

In many instances, the exposition section of our Sunday-school literature is the weakest, while it should be the strongest. We should supplement even the best interpretation of the Sunday-school periodicals by a careful study of one or more of the most scholarly and devoutly critical

commentaries. Find out as best you may and at whatever cost of personal exertion, the most probable meaning of the lesson, as a whole, then each verse, each clause, and each word. This is vital, fundamental, imperative, if we would really teach God's word and not men's imaginings easily and superficially conceived. Consult a good Bible dictionary, biblical antiquities, geography, lights from the monuments, and pursue every other avenue of research that may lead to a fuller and more accurate knowledge of the Scriptures you are to teach. In no phase of our preparation for teaching will time and labor be more productive of good than in earnestly endeavoring to ascertain the true meaning of the Scripture lesson.

Having arrived at the correct interpretation of the text, a number of important Bible doctrines are likely to spring forth from one's own thinking, and still others are frequently suggested by Sunday-school periodicals and the best Bible commentaries.

These fundamental teachings and suggested themes should be carefully studied and carried to their logical, historical, and biblical conclusions. They often furnish not only meat and marrow for the mature, but also milk and honey for the young. This method will make it evident that the lesson does not consist of a series of isolated facts, as critical exegesis might cause some to think, but of vital links in a golden chain fit to bind the world in loyalty to its God.

4. *The use of the labor of others in the illustrations and applications of the lesson.* Though the Bible is the great illuminator, yet its living truths are often seen to gleam more brightly as we view them through appropriate illustrations. We may find in the writings of men, ancient and modern, various ways in which the Bible has entered into the literature and activities of the world and into the art of the masters. Thus the word of God multiplies its

tongues and extends its sway over human life. The best Sunday-school helps give numerous and stimulating illustrations from the best thinking of the ages as to how the Bible messages have permeated the thoughts, emotions, and deeds of the children of men. A Book so vitally interwoven with the multiform interests of the race may have its teachings illustrated and enforced by a wise selection of pictured truth. He who uses this method with discrimination will find not only flowers for the sick and esthetic, but also food for the hungry and the weary. Illustrations from literature and art have a moral dignity, and if not coldly presented, also a spiritual sweep that amply repay the parallel reading required for their effective employment. Those taken from common life have a freshness and practical effect that is delightfully encouraging.

It is not enough to know the meaning of the text, the great doctrines it suggests, and the highways of literature and byways of human life where classical and common illustrations are found; the teacher must in some way apply the truth to the existing conditions of the time and of his class. The underlying principles of a passage are for universal and perpetual application. But what are these principles, and how are they to be applied? The correct answer will doubtless require some reading, much thinking, and more praying, but reading will expand, thinking will solidify, and prayer will purify all thoughts and plans.

The climax of the preparation is ascertaining God's message for living souls, and so presenting it that every member of the class will feel in his heart that his teacher was sent from God, with God's thoughts in his mind, God's love in his heart, God's truth on his lips, and God's will in his life. This is the lesson learned in terms of the teacher's life—the highest of all lesson preparation.

Topics for Class Discussion

1. The distinction between general and special preparation of the lesson.
2. The direct study of the Bible in the preparation of the lesson.
3. The use of the context in preparation of the lesson.
4. What is the inductive method of preparaing a lesson?
5. Where can we find illustrations in our lesson preparation?

Topics for Class Papers

1. How to use the labor of others in the preparation of the lesson.
2. The use of the direct study of the Bible in the preparation of the lesson.

LESSON V

THE TEACHER PLANNING THE LESSON

Prof. Byron H. DeMent, D. D.

Reference literature. Brown, "How to Plan a Lesson"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; Hamill, "The Sunday-school Teacher"; Brumbaugh, "The Making of a Teacher."

The need of a plan. Definite planning logically follows general and specific preparation. Wise plans as well as thorough knowledge are necessary to good teaching; planning makes a definite teacher, and personality makes an efficient teacher. A teacher must have a plan if he performs his best work, and planning the lesson largely follows preparing the lesson; the best plans often slowly evolve during the period of preparation and are perfected by subsequent study. Comprehensive knowledge is as necessary for wise planning as abundant provisions are for a feast or ample material for a mansion. Let us now view planning a lesson under the following aspects—its meaning, its method, and its value.

1. *The meaning of planning a lesson.* Planning a lesson consists of at least three things, the selection, the combination, and the adaptation of material. First, the selection. Every well-prepared teacher has tenfold more material at his command than he can judiciously use during the lesson period. He could talk informingly about the lesson for several hours, perhaps, and yet might not successfully teach it for even half an hour. As a series of pious phrases do not constitute a sermon even so voluminous explanations and current comments do not make good teaching.

Teaching is not delivering a mass of knowledge in wholesale quantities to the mind of a class, which is too often considered a mere passive receptacle for biblical material. Delivering groceries is not preparing a meal, however important an item it may be in the process. If an ideal repast be enjoyed, food must be well selected, properly prepared, and appropriately served. Nor is a vast accumulation of even scriptural knowledge a guarantee of efficient teaching. The possession of brick kilns, lumber yards, and stone quarries does not insure the construction of a model residence. Good teaching must be selective, coherent, and constructive. Selection is not only a pedagogical virtue, but a practical necessity. The same emphasis placed on all points would be a tiresome and profitless monotony. The sense of comparative value of different teachings of the lesson will help to determine the process of selection. It is well to have many good points, and then to select the best ones for presentation to the class. By all means teach what you *know* rather than what you *surmise.* Dr. John A. Broadus once taught the Greek class for his celebrated professor, the distinguished linguist, Dr. Gessner Harrison, of the University of Virginia. When the professor asked for a report, the modest young Broadus replied: "I just taught what I knew." "An admirable method, my friend; I hope you will follow it through life," was the wise commendation.

Teach what you *believe* rather than what you *doubt.* This is a good motto for teacher and preacher. Doubts may best be settled in the closet; rarely should they be expressed in the class. We should not assume skepticism to be a general malady needing treatment. Incipient doubts can best be removed by straightforward and earnest presentation of the great truths of the lesson. The faithful unfolding of the Bible is the best defense of the Christian religion, and the Christian life the best proof of its divine

origin. Yet, serious difficulties should be frankly recognized and intelligently considered. The fundamental truths of the lesson should be emphasized. Frequently too much attention is paid to details, mere incidents, and literary drapery. Remember that pictures are more important than frames and men are more vital than apparel. Select the main facts and cardinal truths. Freshness, profitableness, and vividness should be factors in selecting material. Select the facts you can make live in the mind with a vigorous and helpful vitality. Not the multitude of points, but the wisdom of their selection determines alike the quality of a gospel sermon and of a teaching exercise.

Secondly, the combination. A mere mass of admirably selected material does not make an edifice, nor does a group of selected truths make good teaching. Due regard must be paid to their relation to each other in the scope of the lesson and in the wider field of biblical knowledge. Truths, like people, are set in families; they have their affinities, their kinship. It is a law of mind that suggests an excellent rule in pedagogy—that several related facts may be perceived and retained more readily than only one fact in bare isolation. It is essential then to follow wise selection with appropriate combination. As the adjustment of material often determines the size, utility, and beauty of a physical structure, so the arrangement of parts of discourses or teaching exercises affects their quality, impressiveness, and helpfulness. The art of construction finds ample scope for useful display in the proper correlation of the material furnished by a judicious selection. A felicitous combination of selected facts and truths will make the vital elements of a lesson glow with a light easily seen and vividly felt.

Thirdly, the adaptation. Another important feature in planning a lesson is the adaptation of the selected and combined material to the capacity and advancement of the

pupil. In teaching, as elsewhere, "All things may be lawful unto me, but all things are not expedient." Proper attention should be paid to the fitness of things, to timeliness, to suitableness. Everything in its time and place, and everything for its purpose, is a worthy motto of teaching. No law of pedagogy is more frequently and forcefully illustrated in the teaching of Jesus than the law of adaptation, of correlation. Let the teacher study well the point of contact and the truth that will touch this point, and secure an educational and character-building response. Planning a lesson is, in a large measure, adapting it by prophetic forecast to the probable conditions of the actual teaching. The full meaning of this will appear as we consider the next main aspect of the subject.

2. *The method of planning a lesson.* The method of planning a lesson may be discussed from the view-point of the material to be taught, the class to be instructed, and the purpose of the teaching.

First, the material. Two men were asked: "What do you teach?" One replied: "The word of God." The other said: "I teach men." Both were right, only one was thinking of the truth to be taught, and the other of the character to be molded. There must be a rational consideration of the material of the lesson—historic, poetic, prophetic, practical, and philosophic.

The Psalms and the story of Joseph, Ruth, and the epic of Job, the Proverbs and the prophecy of Isaiah, the Gospels and the Acts, the Epistles and Revelation, require their own appropriate method of study and art in presentation. In teaching, as in architecture, the character of the material affects the manner of treatment. All the word of God is good material, but all of it is not equally good for everything. We would not refer to the genealogical tables as a basis for the exposition of the doctrine of justification by faith. Yet these tables are important for

their purpose. The Scripture best suited to an aged saint may not be well adapted to the primary class. Meat and milk are not to be used indiscriminately. As the mechanic must use his wood, brick, stone, and iron with skilful care, so the teacher must study the material for each lesson with a prayerful consideration of its best and most effective use. Some persons could not prepare a good meal with a whole grocery at their disposal, nor would some persons become good teachers with the entire word of God at their command. Teaching, like the culinary art, requires taste in selecting material, skill in preparing it, and tact in adapting it. The nature of the lesson, the quality and quantity of material, will be largely suggestive of the type of teaching that will make its presentation most fruitful.

Secondly, the class. In wise planning, the class as well as the Bible, is studied. Teachers must regard whom they teach, as well as what they teach. It is possible to have an abstract love for truth and not a concrete love for people. The best teacher loves both truth and souls, and studies both his Bible and his class. He has two special text-books—the word of God and the lives of his pupils. The importance of the study of our pupils has been pointed out in the second book of this series on "The Sunday-school Teacher's Pupils."

There may be an exhaustive technical and critical preparation of the lesson without reference to any particular class, but an effective plan for teaching must include, at least in imagination, some grade or group of persons to be instructed. It has been said that a sermon equally suitable for all occasions is not very good for any. It is even more emphatically true that a teacher who simply prepares a lesson for a general class cannot achieve signal success. He who is equally prepared to teach all grades, is not thoroughly prepared to teach any grade, unless he has given a special study to the lesson and made successive

plans with a view to teaching in the various departments. He must have as many plans as there are special classes, from infancy to maturity—boys and girls, young men and young women, etc. A stenographic report of an efficient teacher instructing the various grades in the same lesson would be as variant as the nature and training of the classes. The necessity of planning to teach a particular class readily explains the difficulty of doing good work as a supply teacher. No one can do his best teaching who is likely to be called on to supply in the primary department to-day, the Baracas next Sunday, and the general Bible class on the following Sunday. In such circumstances one must either feel wofully discounted in his efficiency or be a universal genius in the science of knowledge and in the art of teaching.

Thirdly, the purpose. The object a teacher hopes to attain by his instruction is a potent factor in planning a lesson. There should be a worthy purpose to fulfil in teaching the word of God. Like preaching, teaching is serious, but not melancholy; solemn, but not funereal. While draped with the somberness of sin and the judgment of God it is flecked with the dignity of life and the glory of heaven. It is well not only to have a noble purpose dominating the life of the teacher, but a definite objective for each particular lesson. This twofold purpose, general and specific, exerts a constant and wholesome influence on a teacher's plan of instruction. The purpose definitely conceived and tenaciously held should be to ascertain the thought of God expressed in the Scripture, and to impress upon the class such elements of the divine truth as will best elicit a response in the thinking, in the feeling, and in the living of the pupils. It is to make the word of God live before them that it may be incarnated in them—to increase the knowledge of the Bible, to elicit a love for the word and its Author, and to produce a life in harmony

with heavenly demands. If the teacher's sublime mission in life and his divine message in each lesson were more profoundly, solemnly, and gladly realized, there would be more wise and prayerful planning and more spiritual and efficient teaching.

3. *The value of planning a lesson.* By their fruits we are to judge trees, institutions, and men. Do the results of lesson-planning justify the time and labor expended? Is it a wise economy to plan a lesson and a waste of time and opportunity not to do so? The first item in the valuation of planning a lesson is, perspicuity. The teacher needs to view the lesson in its important outlines and applications. Like an architect he must see the building in its true perspective. An architect without a plan and a teacher without a plan are brothers in failure. The teacher must be a seer—viewing facts, truths, events, directly and relatively. He must have a constructive imagination that mirrors truth and fitly frames it in the growing edifice. He must see through and around—perspectively and circumspectively—lest walking in the dark, he will stumble in his teaching. He must be a man of vision, with power to bring others to his point of view, that they may behold the same landscape of truth modified only by the personal equation. If he plans well he can make others see vividly. Intensity of vision makes a deep and abiding impression on the soul. It is therefore an aid to present perception and future retention. Hence good plans are helpful to both the understanding and the memory.

Secondly, appreciation. Closely related to perspicuity in a lesson plan is a just appreciation of the lesson contents. The Bible is underestimated because it is not understood in its divine structure and purpose; because men do not think God's thoughts after him in the redemptive scheme. No one can appreciate a structure like an architect; the laws of harmony like a musician; nor the art of blending

colors like an artist. They have a right sense of comparative values, because they see and feel and know. The proper vision of each lesson in the divine record and in the present-day life is a fundamental experience which leads to a just appreciation of the word of God in its magnificent scope and practical value. If we would hold our pupils in a life-time discipleship and induce others to matriculate in the school of Christ and the Bible-school of the church, the lesson must be so taught that each class will have an intelligent apprehension and spiritual appreciation of revealed truth in its essential meaning and vital connections.

Thirdly, progress. Good teaching implies a station, progress, and a destination. The station is the point of departure, a place of sensitized ignorance, where breathing interest greets the dawning knowledge. It is where some truth is coupled with the train of the pupil's thoughts. But the teacher must not stop with coupling. This is merely preparatory to advancing. Some teachers attach the engine, but never pull out from the Union Depot. Pupils are passengers who wish to reach the destination. They get nervous if the train does not move on schedule time, and in the right direction. Good schedules for trains of thought in the teaching world often prevent bad side-tracking. The man who side-tracks a train of ideas may enjoy the process, but the other passengers prefer moving on the main line.

Wise plans, like good schedules, are conducive to progress. They prevent waste of steam and loss of time on the way and a sad disappointment in the end. Schemes of teaching should be flexible, never rigid and stereotyped. There is no reason for getting no further than the second verse in the lesson. Somebody is guilty of train wrecking. A teacher who plans well will not reach Kadesh Barnea, and then take a forty minutes' wilderness journey, only to

arrive at the same point when the bell rings, having merely a series of disconnected events to characterize the general period of stagnation. The teacher's cry is, "On to Canaan," and a good plan will greatly aid him in leading his educational band into the land of milk and honey.

Topics for Class Discussion

1. The difference between preparing and planning.
2. The need of a plan.
3. What is planning a lesson?
4. Methods of planning the lesson.
5. The value of the lesson plan.

Topics for Class Papers

1. How to plan a lesson.
2. Main points in the lesson plan.

LESSON VI

THE TEACHER'S ATTITUDE TOWARD THE PUPIL IN TEACHING

Rev. E. M. Stephenson, D. D.

Reference literature. Dubois, "The Point of Contact in Teaching"; Schauffler, "The Teacher, the Child, and the Book"; "The Sunday-school Teacher's Pupils."

1. *Should be that of a guide.* Whether we are considering a course of instruction or a single lesson, teaching is a process. There is a beginning point, a course to be pursued step by step, and an end to be reached. In this course, from first to last, each successive step must be taken by the teacher and by the pupil together. While it is true that the teacher is all the way the teacher, and the pupil all the way the learner, yet the two must go hand in hand, for there can be no teaching where there is no learning. While the learner is engaged with the particular idea of truth under consideration, the teacher is considering not only that, but the whole learning process from the beginning to the end. And this is the chief difference between the teaching process and the learning process. In the earlier years, the less the pupil thinks of ends and results and processes, the better he will get along with his work, and the surer he will reach the right result. The teacher, on the other hand, to be a teacher, must live in the keenest consciousness of the process and the end. With the teacher the end is the motive and is ever present. Whatever subordinate ends the teacher may consider in the process, the one supreme end to be realized is likeness to God and fellowship with God. Every act of teaching, every lesson in a course, and consequently the whole course

of instruction, should bring the pupils into a life that shares the life of God. With the teacher the question is, how to make each lesson, and each particular step in each lesson, instrumental to this supreme result. How, by the use of the means, to secure in another, thoughts, feelings, and volitions tending toward godlikeness and fellowship with the heavenly Father! How is every increase of knowledge to create desire to know him? How is every movement of the affectional nature to awaken a new love for him? How is every conscious act of the will to be related to a life-tendence of submission and devotion to God? For learning, after all, is following a guide. Modern Greeks have no other word than guide for teacher. The pupil using the same means, thinking the same thoughts, feeling the same emotions, forming the same resolutions, through vital contact with the teacher, rises to the same experience. Paul was expressing a literal truth when he said that he had begotten a son in the gospel. Learning is a journey into life, and the teacher is the guide in that journey.

2. *Should be that of an interpreter.* Every teaching act has its mechanical side, but this is incidental and instrumental. All that is merely formal must be subordinated to the spiritual. The lesson at hand, therefore, is only an instrument, a means, to that which is higher. By it the teacher causes the pupil to perceive, to compare, to contrast, to imagine, to generalize, to reason, that he may thereby produce the appropriate feeling and action. The lesson is an instrument, a means, toward an end. The chief means in the hands of the Sunday-school teacher are the Scriptures. But as the Old Testament law was a pedagogue to carry the learner on to Christ, so the New Testament leads to Christ. This is what the sixty-six books of our Bible are for. But they were written many centuries ago, in tongues long since dead, in lands far distant and strange

to our children, penned by men of very different mental mold, temperament, and methods of expression from writers of our day. Our youth inevitably come to the Scriptures, as came the Ethiopian with the inquiry, "How can I understand unless some one guides me?" As far back as the days of Ezra (Neh. 8), we read of the need of interpretation, but the law at that time had scarcely passed from the original tongue. If there was need of it then, how much more is there need of it now, since the Scriptures have passed many times from language to language, and even from land to land.

And we must not forget that the rites and ceremonies, the institutions and customs, of the Bible need to be interpreted into the thought-forms of our children and youth. How else shall their young minds penetrate below the material and formal into the spiritual? They will not be likely to see God reflected in these things, nor to hear his voice in these words and symbols, if they do not understand something of their original import. Nor may we forget that the King James' version of the Scriptures was complete three hundred years ago (1611), and that the King James' English has undergone marvelous changes within itself, rendering many words obsolete, changing the meaning of many more, rendering many passages obscure and even unintelligible to the beginner. We must consider also that during the course of the Christian centuries many biblical terms have acquired a figurative or mystical meaning. Then, again, we all know that spiritual states and acts must be described in figurative language. We have no spiritual vocabulary, and are compelled to borrow words from the physical and material world, when we would give expression to spiritual ideas. How misleading may be the descriptions of our experiences if not expressed in language suited to the comprehension of pupils! How bewildering to young people are descriptions

of conversion given by their elders who speak in terms of a half-century past! And lastly, we know that certain changes are going on in the lives of children and youth, confusing and irritating to all, but especially to those who have not been forewarned by wise instruction of parents. At such an age youths do not understand themselves, nor can they, unaided, appreciate the spiritual significance of moods and passions, of aspirations and forebodings, which spring unbidden from the heart. They have their Galilee, with sudden storms and stress. Happy if some one lead them to see Jesus and to hear his voice commanding, amid all, "Peace be still."

3. *Should be that of a comrade.* This is more than taking a personal interest in youth in general, and one's own pupils in particular. It is more than companionship, though it is less than friendship. There is a period when companionship, or even friendship, will fail to hold pupils in school. Comparatively few have ever been held through this period in the day-school, and small wonder then if the Sunday-school fail. Along with the marked physical changes that come to pupils in their early teens are changes even more marked in their mental and spiritual lives. Socially, they feel that they have outgrown certain things, while mentally they feel that their opinions and judgments ought to be respected, to say the least. In the lower spheres of their activities they are full of the "gang" spirit and the club spirit, while at the same time they feel the movings of higher and nobler aspirations. Why should they be inclined at this time to quit the Sunday-schools or the public schools? Our modern educators (*e. g.,* O'Shea) answer in terms of "motor activities" and "dynamic education." They tell us that the motor side of human nature is of first importance in education; that the phenomena of physical activity in children is the result of a demand in their natures, and that its inhibition works disastrously.

This motor activity in modified form is carried over into the later period of growth. It is at this age that the teacher who fails to make his pupils "doers of the word" finds that they will refuse to remain hearers only. The legitimate end of knowing is doing. Life finds its proper balance only when thought and deed are truly related to each other. "If ye know these things, happy are ye if ye do them," says Jesus. The pupil will not long be happy if the doing lags far behind his knowing. This is the teacher's opportunity for enlisting, once for all, that life in the service of Christ and humanity.

Comradeship is mutual devotedness to a common cause. This the teacher may secure in every one of his pupils if he will. But it cannot be done by lecturing them on "the deep things of the Spirit," and in that way only seeking to arouse a dead spiritual nature; but by enlisting them in spiritual activities. Neither can it be done by treating them as inferiors, but by accounting them as equals and accrediting them with serious intentions in the work.

The discovery that life is a great school; that the teacher as well as the pupil is a learner therein, and therefore comrades; that the Bible is the only book having a supernatural knowledge of man and his needs, of his hopes and his final end; that the spiritual content of the Scriptures is to be experienced by the teacher as well as the pupil, establishes between them the most sympathetic relations, as week by week they focus their thought and energies upon the study of the lesson. To know that the teacher needs the lesson, and that the lesson meets the teacher's need, tends to fill the pupil's soul with hunger for the peace and joy which the teacher's maturer character reveals. To work side by side in a common industry with one whose life displays the true results of such activity, is to be a comrade in the holy life. The "gates of hell" cannot prevail against a comradeship like this.

4. *Should be that of a friend.* Life in its spiritual aspects is an education in love. The mother is the child's first teacher. In her he finds companionship, comradeship, friendship, and love combined. At first he has no sense of need beyond what the mother supplies. His sense of unity with the world in which he "lives and moves and has his being" is complete in her. He feels no need of another personality. But the heart cannot learn to love in solitude; and so the time soon comes when not even the mother and family associations are sufficient to preserve the child's feeling of harmony with the world about him. So "the child goes forth" seeking acquaintances beyond the family circle. Fortunate indeed if his first experience with the larger world is in the church. That young mother who took her two-year-old babe to the infant department in Tremont Temple, Boston, saying to the superintendent as she neared the platform, "I have brought my baby to Jesus," gave utterance to a deep desire in the mother's heart and expressed a great truth for realization in the life of the child. The need for society is in the child, and must be recognized and met. With the "soul's awakening" there is born a new affection, which must have a higher terminal object for its perfection. The soul breaks away from its self-center and seeks in an ever-widening circle of acquaintance and life, something without which there can be no self-completeness. No more joyful experience ever comes to the youth than comes in the discovery that he has become something to another, and that another has become everything to him. This is the unveiling of love. It is the discovery of a new world in which love, and not the mortal eye, is the organ of vision. The open-mindedness, the responsiveness, the growing altruism of the pupil at this age affords the teacher his supreme opportunity for friendship.

In the progress of the spirit from self to God there is

need of intermediaries. God has provided first of all the parent, then the friend in the person of the teacher or pastor, while above all is Jesus. No child probably ever learns to love God, whom he has not seen, except through some one whom he has seen. The rule is that no one becomes the friend of God save through acquaintance with a godly friend. At the time of the social awakening in the child, as Lancaster shows, he is not only likely to go outside of his formal acquaintances, but he will most likely form his friendships with those who are older than himself, and therefore most likely to afford the information and help of which he feels the need. Bacon tells us that the fruits of friendship are satisfaction of the heart, satisfaction of the mind, and help amid the perplexities of life. This is true because there is a demand for this arising out of the heart itself. Whoever meets this demand becomes a life-long friend, and if he can impart through his friendship a warmth of feeling and glow of spiritual life, he may become a true pedagogue, bearing the soul to Christ. The surest way to friendship is through comradeship. Carlyle truly says that the sure condition of friendship is mutual devotedness to an end in common. Through this there springs up a mutual devotedness to each other. This is friendship. How happy is the pupil who can say, "God gave me my teacher!" "My teacher has led me into the presence and fellowship of God!"

Topics for Class Discussion

1. Point out the right attitude of the teacher toward the pupil.
2. How can the teacher be a guide to the pupil?
3. The teacher as an interpreter for the pupil.
4. The value of comradeship in teaching.
5. Friendship as a way to the pupil's heart.

Topics for Class Papers

1. The value of friendship in teaching.
2. What is the right attitude toward the pupil in teaching?

LESSON VII

WRONG ASSUMPTIONS IN THE TEACHER

Rev. E. M. Stephenson, D. D.

Reference literature. Trumbull, "Teaching and Teachers"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; Brumbaugh, "The Making of a Teacher"; "The Sunday-school Teacher's Pupils."

1. *It is wrong to assume that any mechanical manipulation of formal exercises, phrases, or ideas is teaching.* In view of the superabundance of talking and writing upon methods of teaching, it is quite natural for young teachers at least, to get a wrong notion of it. Discussions of method—the lecture method, the topical method, the question method, the object method—though necessary, all savor of mechanical art, and sometimes convey a wrong impression. There is real danger that teachers may come to have so much concern about method and forms as to lose sight of the real work—that of "causing another to know." Dr. H. C. Trumbull, in his work on "Teaching and Teachers," deals at length with this matter, among others, in his introductory chapters, forcibly reminding us that telling, talking, lecturing, preaching, or even teaching, may fall far short of *real* teaching. This is true, because knowing is not a mechanical process, but a vital touch of the teaching mind upon the mind in which knowledge is being formed. It is true also because the mind is not a receptacle which we call memory, to be filled with ready-made knowledge prepared by the teacher, or by some publishing concern for the teacher's use. Learning is the free act of the mind upon objects of knowledge. All attempts to

reduce instruction to a mechanical art have met with failure. Method is important, but must be held subordinate to teaching itself. Trumbull well says, "There can be no teaching where there is no learning." This is not saying that every lesson has not its mechanical and material aspects, such as reading, studying, reciting, questions, answers, and illustrations; but is emphasizing a real necessity on the part of the teacher, namely, to live in full consciousness of the spiritual movements below the form.

One cannot study the many teaching acts of the Master Teacher and not be impressed with the fact that teaching is the most strictly spiritual act of a social character that one is capable of performing. There is a sort of moral and spiritual induction, an immediate, spontaneous, unconscious tendency to become like one's human environment; and coupled with this is the truth of the old saying, "Like teacher, like pupil." Who can ever forget the impressions made by his first reading of Bishop Huntington's "Unconscious Tuition," as he enumerates the "palpable channels" through which this stream of unconscious influence flows, namely, the temper, the face, the voice, the manners, and the personal character. After all, it is character that counts! And who would thereafter mechanize teaching, if he could? It is at the same time the most beautiful and the most sacred task ever undertaken by angels or men. It is most serious business too, for in it we are dealing with life, and life unfolding in obedience to its own laws, which we may hinder as well as help.

2. *It is wrong to assume that there are certain general laws exactly fitting every individual case that may be learned and applied as one follows a recipe.* A law to be a general law, must have an application to every concrete case, but the application of the general principle to a particular case is the work of the teacher, and constitutes the chief element in the teaching gift. Jesus was a wonder

to the people, because he spake as never man spake. He spake as one having authority, and not as the scribes. So self-evident were the things that he proclaimed that all who heard him became immediately conscious of a sense of unity with the truth he uttered. He taught in conformity to the general laws of teaching. It was not the discovery of new laws, but the application of general laws to the case in point, that gave freshness to his utterances. His teachings were never difficult of understanding. The common people always heard him gladly, because they could always understand him. Whatever truth he touched he universalized.

There are only a few general laws governing the art of teaching, and it is not difficult for an ordinary person to acquire a good working knowledge of these laws; to keep them in mind; and to be governed by them in every step. There is, however, no royal road to success in teaching. Even the "born" teacher must needs fit himself for teaching, and the trained teacher must study the particular lesson if he would be true to his profession and true to the pupils. The artist who said in answer to the inquiry of a visitor, "I mix my paint with brains," named a universal condition of success in the teaching department as well as in every other; and there is conscientious study connected with the application of general laws to the specific lesson. The chief concern of the teacher week by week is to discover those special principles by which general laws have their most obvious application. The skilled physician understanding the general laws governing the treatment of typhoid fever, for example, studies the individual patient in making his prescriptions, and the prescriptions vary accordingly. That is the difference between the physician and the "quack" doctor.

3. *It is wrong to assume that bulk of learning is of first importance in the teacher's work with his pupils.* When

one thinks of the long series of required text-books presented for mastery in the twelve grades of our public schools, he might easily infer that bulk counts for something, not to say everything. Some such an impression is made upon the mind in looking over the long list of quarterlies, from the tiny picture-card on up through the eight different sets of booklets used in many of our schools, to say nothing of the special teachers' magazines and general monthly publications, and the more formidable volumes of notes published annually for the help of the teacher. In the thirty-five years of uniform lesson study there has accumulated a vast amount of fascinating comment and illustration on every lesson. To the live teacher, who is inclined to be painstaking, and who is deeply in earnest, this presents a most fruitful source of interesting material. Then again, the average teacher of even limited experience in the work, has accumulated on his own account, from sermons and from his own reading, a considerable store of knowledge easily associated directly or indirectly with almost every lesson in the year, far beyond the ability or resources of his pupils. The faithful teacher will want to push investigation as far out as possible, and view the truths of the lesson in all their manifold relations. There is a natural temptation to make the lesson rich, and full, and complete. There is, however, a growing conviction among educators that the faltering, and even failure of interest, which loses to the public school such a large per cent. of its original enrolment, before graduation, is due to actual bulk of requirement in the fourth, fifth, and sixth grades. The interest of the child is killed at this time, never again to be enkindled.

There is danger that the pupil who already looks upon our Bible as too formidable for his mastery, will be hopelessly discouraged by the quantity of expository and homiletical material presented to him, lesson after lesson. The

work of the teacher is interpretation and not note-making. The first duty of the teacher is to teach the lesson, and not the many beautiful things that the lesson may suggest. The Holy Spirit may be trusted to suggest the spiritual application of truth, if the teacher will only see to it that the pupil gets a first-hand knowledge of the lesson. The great desideratum is not bulk, but insight. Interest and insight are inseparable. Profusion of knowledge is often the confusion of the pupil. The appetite, either physical or mental, may be surfeited with good things. Let the teacher learn to select carefully, and withhold wisely, using only such truths and facts and illustrations as shall tend to open the mind, and give the "light of the knowledge of the glory of God in the face of Jesus Christ." Let the teacher keep in mind also that one is not a Christian because of any exhaustive study that he may have made of the Bible, or because of vast accumulations of knowledge, but that one becomes a Christian when he accepts Christ as a personal friend, and commits himself to Christ for life and guidance.

4. *It is wrong to assume that any truth may be successfully presented to pupils of any stage of development.* The error here is in the supposition that the child mind is the same in quality as the adult mind, and different only in quantity; that in teaching younger classes, the teacher may use the same teaching material, varying only in the respect of quantity that he would use in an adult class. This is the idea of the "Shorter Catechism," and in many of our comments in the lesson helps. But there is a real difference in quality between the child mind and the adult mind, and this difference is to be taken into account by the teacher in the preparation and presentation of the lesson. To be sure, certain forms of mental activity are common to all periods of life and all stages of development, yet it is true that the mind, at certain stages of its growth, proceeds to

acquire knowledge in particular ways and forms, and refuses to acquire it in any other. We know that during the first seven years of its life, the child acquires all knowledge through the physical senses. He learns by seeing, by hearing, and by handling things. His memory is treacherous, his emotions capricious, his reasoning unsatisfactory, his judgments quite fallible, his behavior deplorably lacking in uniformity. He must be taught, if taught at all, through his senses, and will learn with lightning rapidity if properly environed. During the second seven years, from eight to fourteen, he uses the imagination and the memory predominantly. He delights to recall incidents, to guess riddles, gather up knowledge, to treasure up facts, is fond of doing things, but can scarcely ever give a reason for doing anything. He will commit whole chapters to memory, or learn the order and names of the books in the Bible. Association of ideas is a second nature, so that he can see relations and understand parables better than ever again. While in the third period, extending up to twenty-two or twenty-three, the rationalizing powers, that is, the powers of thought, come to the fore, and must be reckoned with. The senses as instruments for acquiring knowledge take a subordinate place. Association of ideas is on a basis of relations hitherto entirely unknown. Effects are more closely joined to their causes; conclusions and premises more closely related; results more directly associated with the agents and events producing them. In this age, teaching both in form and matter must be directed to the thinking powers of the pupil. There may not be any sudden transitions from one stage to another, and the more gradually the changes occur the better; but they will come nevertheless, and must be recognized. It is idle to say that the Sunday-school teacher is dealing with the heart, having only a moral and religious aim, and therefore may not be bound by laws which govern the secular teacher,

for the child at a given stage reaches religious experience through a succession of expressions which parallel his own growth. The teacher to be true to his charge must study the child, and from the lesson for the day, select only such truth as the child at his stage of development is capable of receiving. He must also use equal care in choosing that material only which will meet the powers, the interests, and the spiritual necessities of the pupil at his age.

5. *It is wrong to assume that the pupil is made up of a number of natures, any one of which is capable of separate development.* It is contended that the sole duty of the Sunday-school teacher is to get the pupil right at heart—that right living is the one important matter. But the faculties of the mind—the intellect, the sensibilities, and the will are so related in mutual dependence that a quickening of the one begets activity in another. It is true that right living is the one aim in all of our work, but the scholar must have the requisite knowledge; that is, he must be given definite instructions as to what constitutes right living, and how he should conduct himself. If this knowledge is properly given, the "ethical nudge," or the desire to do the right in a particular instance, will naturally follow. The formation of habits of right doing usually grow out of the knowledge of the right and the disposition to do the right. It is contended again that religion cannot be taught, and therefore the imparting of knowledge is not the first duty of the Sunday-school teacher, nor indeed a duty at all. While it is true that religion cannot be taught, because it is not a form of knowledge, but rather a warmth of feeling resulting from vital contact of life with life, it is nevertheless true that this glow of spiritual warmth and feeling cannot be kindled without knowledge. Otherwise religion would be fanaticism. It is by the presentation of appropriate matter for study and contemplation that the teacher seeks to excite the proper mental and spiritual

activities, and to secure the right direction of those activities. The highest forms of religious experience are those in which the soul comes to a sense of harmony with God; but this feeling of oneness with God includes the whole being—the intellect, the sensibilities, and the will. When we speak of the religious nature, we refer only to certain qualities by virtue of which one may come into harmonious relation with God, and these qualities inhere in the very substance of the man's being. Our word religion means to bind back, or bind again. It is the attachment and devotion of every faculty of the soul to its Maker. Faith, as an act, involves the intellect in knowing Christ, the sensibilities in loving Christ, and the will in choosing and serving Christ. In other words, the whole man becomes a believer. This is not saying that only the educated man can be saved, but it is saying that in religion the whole man, and not simply a part of man, is bound back to God; that all the faculties of the mind are religious in their highest aspects, and that the teacher must aim at the whole man.

Topics for Class Discussion

1. Teaching is not a mechanical process.
2. "Bulk" in learning is not of first importance.
3. Wrong to assume to treat all individuals alike.
4. Truth must be adapted to stages of development.
5. The unity of the pupil should be regarded in teaching.

Topics for Class Papers

1. Some wrong assumptions in teaching.
2. How to avoid wrong ideas in teaching.

LESSON VIII

THE TEACHER'S TACT IN TEACHING

H. E. Tralle, TH. D.

Reference literature. Schauffler, "The Teacher, the Child, and the Book"; Dubois, "The Point of Contact in Teaching"; Brumbaugh, "The Making of a Teacher"; "The Sunday-school Teacher's Pupils."

What is tact? Tact is from the Latin *tactus,* touch. Ruskin called tact the touch-faculty of the soul. The teacher's tact is, then, his *soul-touch.* The teacher's soul touching the pupil's soul brings it into touch with the divine, and this divine touch transforms and beautifies and glorifies. Let us, by thought refraction, separate this white ray of truth into its seven primary elements or constituents. What then do we see as we look at the teacher's soul-touch?

1. *Personal righteousness.* The first and greatest problem of the teacher is the problem with self, as pointed out in Lesson I. The teacher's words will go only so far as the projectile power of a good life will send them. The teacher needs to live a pure life, a righteous life—he needs to be right with God and right with men. All holy talk that is not backed by a holy life is mere hollow talk. The all-important task of the teacher is to live a good life. This personal holiness needs to be genuine. It must not be the kind that is on parade, with the Bible under the arm. It must not be the sort that boasts of a second blessing. It must have gotten far beyond a second blessing to the second hundredth or the second thousandth blessing. It must not be the kind that depreciates itself in order to get

others to magnify it. It must be positive, active, aggressive. It must be sound, and sane, and healthful, and cheerful. It must not put on a clerical garb, a "holy whine," or a pious frown. It does not put on at all, it just is. It endures through the week, and the year, and the life, and eternity. The touch of such a soul is magnetic, electric, dynamic, vitalizing.

2. *Skill in teaching.* Skill comes from knowledge and practice. It is a mistake to throw a teacher into a Sunday-school pool at the start. He may thus learn to swim, but he is more likely to go down, and to take the class with him. He ought to have some instruction beforehand. Sometimes it is said that experience is the best teacher. This is not true if it is meant that one's own individual experience is the best teacher. This experience is likely to be narrow, or exceptional, or uninstructed. The teacher needs to read books, to take a training course, to attend institutes and conventions, to get the results of the most successful experiences of many good teachers. The teacher can then focus upon his teaching the composite experience of many good teachers. The teacher's touch should be more skilful than that of the accomplished musician, who studies the masters faithfully and practises persistently. The skilled touch of the teacher, striking the chords of the human soul, will bring forth sweetest harmonies. The skilled touch of the teacher is worth more than that of the experienced surgeon. He reads books, and hears lectures, and attends clinics, and then he practises. Often a human life hangs in the balance of the skilled touch of the surgeon, but the human soul hangs in the balance of the skilled touch of the teacher. It is, therefore, of vital importance that the teacher of the Word attain a skilled soul-touch.

3. *Soul effort in teaching.* It is not easy to teach. Teaching is hard work. It involves the hardest kind of work—

soul work, soul effort. Every muscle of the soul must be tense. Every power of the being must be brought into exercise in the teaching act. It is easy to have a pupil read a verse, and another a second, and so on until all the verses are read, the teacher asking formal questions and giving disjointed and ill-considered answers, discussing the lesson verse by verse. This is an easy way, but this is not teaching. It is easy to get into a debate with a member of the class, or to get two members of the class to debating with each other, and to spend all the teaching period in a discussion that interests only those that are talking, and that profits none of the class. This is an easy way, but it is not real teaching. It is easy to ask printed questions and to receive printed answers from the pupils, to ask questions out of the quarterly, and to have answers read out of the quarterly. This is easy, but it is not teaching. The real teacher offers up himself on the altar of truth as a sacrifice, holy and acceptable. This soul effort is one of the constituents of the soul-touch of the teacher.

4. *Being one's own self.* Oftentimes a teacher exclaims, with a note of despair, "I wish I could teach as that good teacher teaches." Suppose the teacher could teach as another teacher teaches, it would be a mistake for him to try to do so. No matter how good the way of the other teacher, it is not the way of this teacher; and it would, therefore, be a bad way. He must not be an imitator, but an originator. He must put his own individuality into his teaching, he must have his own plan; and his own plan will differ, in some respects at least, from the plans of others. It will differ also from his own plans, the plans he has used on other occasions. The teacher must be original. In order to be original he must know how others teach, he must study principles and methods, and he must get suggestions from others; but, in his own teaching, he must do the work in his own way. This originality in the teacher

will beget variety. He will begin the lesson one time in one way and at another time in another way, but always it will be his way, and not another's way. The teacher would better be his own little self than to try to be a big somebody and succeed in being only nothing. Let the teacher dare to be just his own best self. Individuality, then, is one of the elements in the teacher's tact.

5. *Importance of adaptation.* The teacher's teaching must fit. The teacher himself must fit the class. The teacher may fail with one class and succeed with another. The teacher must adapt his teaching to the age, sex, abilities, culture, and needs of the particular pupils in his individual class. He must adapt the subject-matter and the method of its presentation. He must have a plan suited to the needs of the class, and he must be ready to change that plan on occasion. He may need to change it in an instant. The pupils often surprise the teacher, and the teacher must not allow these surprises to upset him. When the unexpected occurs, he must not lose his balance, but must keep in a good humor and adapt himself to the situation. The difficulties that arise during the teaching period may become stepping-stones to success with the ready teacher.

6. *Appreciation of the pupil.* The teacher must believe in the pupils—in their intentions, their efforts, their possibilities. He must feel and express this appreciation. It is never wise to say, "No, that will not do at all," though the answer may not be just what the teacher expected, and may not be exactly correct. The teacher may say, "Yes, but that is not exactly what I wanted. Perhaps my question was not plain." Some response from the teacher that shows appreciation of the effort made by the pupil will encourage the pupil to try again, and will also stimulate thought on the pupil's part. Oftentimes the question of the teacher is at fault. When he sees that his question was

indefinite, he needs to reconstruct the question or to ask another. A teacher was heard to say, "I have the finest class in the Sunday-school." That is the spirit. Let the teacher believe in the pupils. Let him see them at their best. Let him see them, not as they are now, but as they are to be in the years to come. Let him believe in their possibilities, and let him show that belief in a cordial and hearty way. Two bad boys were leaving a Sunday-school. They had left the church and had started down the street. The superintendent saw them and called them back. He asked, "What is the matter, boys?" One of them answered, "Our teacher told us to go out and never come back." He said this as if he did not care, but the superintendent knew that he did care. He saw behind the outward show of indifference the hurt in the boys' hearts. He spoke kindly to the boys, and told them that he did not want them to leave the school, that he believed in them, that he was sure that they would make good men, and that he was going to give them another chance. He took them to a class taught by a girl fifteen years of age, with the introduction, "Here, Maggie, are two new scholars." She looked up and recognized the two new pupils as the two worst boys that had ever come into that school. She was frightened, but being a brave girl, she tried to smile and tried to make the boys feel at home. Through the weeks that followed, she believed in them, and was patient with them, and tried to interest them. Now, one of these boys has become a Sunday-school superintendent and is successful in his chosen profession. The other is a successful business man, and is an assistant Sunday-school superintendent.

7. *The element of compassion.* The great Teacher was worn with his teaching, and he needed rest. He and the Twelve got into a boat, crossed the lake, and disembarked on the other side, to find, not the rest that was sought,

but the throngs of people that they had sought to escape. Looking out over the curious multitudes, into their faces and down into their hearts, he saw their struggles and their needs, and he had compassion on them. All that day, weary as he was, he healed and taught. It is something of this spirit of compassion that the teacher needs. Let him, by the power of the constructive imagination, put himself into the place of the boy, the girl, the young man, the young woman, the adult. Let him enter into the life of the pupil, see as he sees, think as he thinks, hope as he hopes—then he can teach. Let the teacher say to himself: "Suppose I were that boy. Suppose I had his father, his mother, and his grandparents, his ancestry all the way back. Suppose I lived where he lives, with his surroundings, his opportunities. Suppose I had his training or his lack of training. Suppose I were going to school where he goes, with his teacher, his companions. What sort of a boy should I be and what sort of a teacher should I want my teacher to be." Let him, with the key of sympathy, unlock the door to the inner room of that boy's heart, and let him walk in and dwell there for a while. Then he can teach that boy. So with the girl, or with any other pupil. This compassion in the teacher takes all the scold out of his teaching and puts into it a tender yearning and a gentle wooing that is well-nigh irresistible.

Topics for Class Discussion

1. What is tact?
2. The seven elements in the teacher's tact.
3. Which element is the most important?
4. Sympathy as a starting-point for tact in the teacher.
5. How to cultivate tact in teaching.

Topics for Class Papers

1. The meaning of tact in teaching.
2. The value of tact in soul-winning.

LESSON IX

THE TEACHER'S RESPONSIBILITY AND AUTHORITY

Reference literature. Burton and Mathews, "Principles and Ideals for the Sunday-school"; Brumbaugh, "The Making of a Teacher"; Mark, "The Teacher and the Child."

1. *The teacher's function fundamental in society.* Teaching embraces both instruction and discipline. Religious instruction has for its end the causing of the pupil to know the truths which make for salvation, and character, and service. Discipline has for its end the training of the pupil for the duties, obligations, and responsibilities of life. It follows from this that the teacher's function in society is fundamental. It is said that "Jupiter, first of the gods, issued a proclamation to the sons of men that he had special honor for the one whom he should judge to have been the greatest benefactor of mankind. The herald went up and down and proclaimed the message. There came many competitors. First was the philosopher, who said: 'I discover the secret thoughts of men and set them in order.' The statesman said: 'I make the laws of the nations and they grow great by my statesmanship.' The warrior said: 'I fight the battles of the nations, and win their victories,' and Jove smiled upon the son of Mars, but waved him aside. The poet came next with eyes 'in fine frenzy rolling,' and said: 'I cheer the hearts and homes of men.' The artist said: 'I cheer the eyes of my fellowmen.' Last, and least in his own esteem, there came one humble in garb and mien, who said: 'I am a teacher, I take the children of men and lead their tiny steps in the ways of knowledge and truth'; and Jove smiled upon him, and

said: 'The honor is thine; all these others are but creatures of thy skill—philosopher, statesman, warrior, poet.'"

2. *The ground of the teacher's responsibility.* The responsibility of the teacher rests upon two great facts. First, the pupil tends to become like the teacher who teaches him. In Luke 6 : 40, Jesus says: "The disciple is not above his teacher, but every one that is perfect shall become as his teacher." Whether we like it or not our pupils, especially in the lower grades, gradually grow like their teachers. If this truth could be borne into the soul of all our Sunday-school teachers there would be a mighty reviving of moral and religious life among them. The thought that another human being is being molded into our image would stir us to untold diligence, both to be and to do the best that we possibly can. The second fact is that the pupil tends to accept the truths which we teach him. He believes in his teacher, and accepts what the teacher teaches because of that belief. Religious truth is generally accepted upon the testimony of others in the beginning. Later on we may learn from experience that what we have accepted is true or false. As teachers, therefore, we should be very careful to know the truth before we undertake to teach that truth to others. It is bad enough to mislead our pupils in any phase of education, but if we mislead them in religious education, it may be the loss of their moral and religious faith in time and their souls in eternity. Jesus said unto those who were to preach the everlasting gospel of salvation: "I give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Like unto this is the responsibility of the teacher of religious truth. It is the truth that makes free, and we, as Sunday-school teachers, are teachers of the truth. What will come to our pupils if we teach error instead of truth?

3. *The Sunday-school teacher's authority.* It is commonly said that we cannot accomplish certain things in the Sunday-school because the teacher is teaching without authority over the pupils. It is true that our Sunday-school teachers do not have the same kind of authority over their pupils as the teachers in the public school have. The teacher in the public school has the law of the land back of her. A large part of her authority is therefore external. Not so with the Sunday-school teacher. This leads us to ask what is the ground of the Sunday-school teacher's authority. One says the church. But "what warrant has the teacher of the Sunday-school for speaking as if he or she could infallibly express the opinions of the church? And if this were possible, it would still be necessary to face the fact that since the Reformation it has hardly been true that ecclesiastical authority has been everywhere recognized as legitimate in religious teaching. Certainly, among those great bodies of Christians who are chiefly interested in Sunday-schools, to speak of an authority on the basis of which a teacher may impart instruction, regardless of reason, is an anachronism." This does not mean that the Sunday-school teacher should not be careful to teach the doctrines of her church, but it means that the mere appointment by the church to teach in the Sunday-school does not clothe the teacher with authority. The principle of freedom in religion forbids any ultimate authority in the church. The church in Protestantism is the working institution of the kingdom of God. The Sunday-school teacher's authority, therefore, does not reside in the institution where she may happen to teach. Nor does it reside in methods of teaching. It is highly important, as will be pointed out again and again in the last half of this book, that the teacher should seek to know the best methods of teaching. But she will find that these will not give her the greatest authority over her pupils. The Sunday-school

teacher's authority is largely within her own personality. It is said of Jesus that "he taught them as one having authority and not as the scribes." The authority of Jesus as a religious teacher is plainly seen to be in his wonderful personality. The truth that he taught had power over men because it was a part of himself—he was the truth he taught. Moreover, he knew the needs of the human soul and the truths which were adapted to those needs. If we as teachers would have authority we must seek to become like unto him. We must study to know the truth and also the needs of men. Only thus can we bring that truth to bear upon those needs, and so have power over our pupils. We must also seek to incarnate the truth in us. Herein is the highest kind of authority in teaching—to be the truth you teach.

4. *The use of authority in teaching.* The Sunday-school teacher should teach with authority. He is a teacher sent from God. Teaching with authority, however, does not mean self-assertion; nor does it mean the assumption of lordship over the pupil. The teacher will do well to remember that her authority is a qualified one, and she will be wise to cultivate a respect for the mind and conscience of the pupil, without which good teaching is impossible. The tendency of all pedagogical lines to-day is toward the recognition of the child's individuality and of the rightfulness of his claim to be allowed to investigate and to ask questions. It is said that "assertive, opinionative teaching in the Sunday-school has led many of our Sunday-school pupils, as they mature, to give up Christianity as anything more than a mystical faith—a thing to be experienced, but not understood." It follows that dogmatic teaching is not always authoritative teaching. Where the vital element is absent the pupils are apt to rebel in their spirit. Provision ought to be made as rapidly as possible for developing the pupils' power of independent faith as they grow mature.

"Sometime in the pupil's life he must be able to stand alone within the circle of Christian teaching. It is the duty of the Sunday-school so to train his mind that such independence may be intelligent and acquired without the painful processes of reconstruction. No small share of infidelity, we believe, is traceable to ignorant and over-certain instruction in the Sunday-school."

Some one may ask now, What is to take the place of self-assertion and dogmatism, if we are to teach with authority? The answer is the appeal to the truth and the appeal of the truth. First, to the truth of the Scripture. "Obviously the object to be sought is to put the pupil in possession of the pure gold of truth; to beget in him personal convictions as near to the truth as possible; to lead him to see and feel for himself the intrinsic and permanent authority of the teachings of the Bible, and to build them into his life. To do this let the teacher himself set the example of assuming toward the Scripture the humble attitude of the interpreter, and toward the truth when found the humble attitude of obedience, and let him train his pupils to do the same. Let him seek not so much by the weight of authority to drive home the interpretation and application of the Scripture which he has discovered or accepted as to bring the pupil face to face in a receptive attitude of mind with the truth, that it may make its own powerful appeal. In short, let the teacher in the Sunday-school understand that his duty is not to enforce his own views upon the pupil, but to lead that pupil to study the Bible honestly and to recognize and obey truth." Secondly, the appeal of the truth incarnated in our own personalities. It was said above that Jesus taught with authority because he was the truth he taught. If we are going to be worth while as teachers we must personalize truth. This means that we shall not only have an intellectual grasp of the truth, but that it must possess our feel-

ings and our wills, and so influence our self-choices and self-determination; it means truth put up in packages of our personalities and expressing itself in beating pulses, throbbing hearts, and sympathetic souls. Only thus can we teach with authority. As the truth grows in us more and more our strength of personality will be developed. Since the Sunday-school teacher's authority is largely within her own personality, it follows that the appeal of the truth within her is the most far-reaching and authoritative teaching she can impart.

Topics for Class Discussion

1. Point out the teacher's fundamental place in society.
2. Discuss the responsibility of the teacher.
3. Should Sunday-school teaching be with authority?
4. The ground of the Sunday-school teacher's authority.
5. The use of authority in teaching.

Topics for Class Papers

1. The Sunday-school teacher's responsibility.
2. The Sunday-school teacher's authority.

LESSON X

CHRIST, THE GREAT TEACHER

Rev. L. E. Peters

1. *His knowledge.* "Never man spake like this man." While the Sunday-school teacher may be greatly benefited in the study of the world's masters in the art of teaching, nothing will be so helpful and inspiring as the study of Christ as the world's great Teacher. More than all other men, Christ knew what he taught. His knowledge was both intuitive and acquired. As divine, he knew intuitively; as human, "he grew in wisdom," or knowledge. What did he know?

(1) He knew God. He said of himself: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11 : 27). He knew God with power to reveal him to us, or in pedagogical terms, "to cause us to know" him, and to experience the fulness of his love. "That the love wherewith thou hast loved me may be in them" (John 17 : 26), he prays to his Father.

(2) He knew himself. He knew that he was the Son of God, that he came from the Father, and what his mission was in the world, and that when that mission was accomplished he would return to the Father. He knew his own spotless character, and challenged the world to convict him of sin; he knew his own power and exercised it in working miracles and forgiving sins.

(3) He knew man. He knew man better than man knows himself. He knew his physical limitations, his mental

weakness, his moral unsoundness, his heart corrupt, and his greatest spiritual needs, and came to minister unto them. He knew the motive of Nicodemus, who came to him by night; the avarice of the young ruler, who wanted eternal life without the consecration of his wealth; and the heart of the Samaritan woman who talked to him at the well. The secret of his teaching was his deep insight into human nature, a knowledge of which is as essential to the best teaching to-day as it was then. Though we must not expect to have it to the degree of the divine Teacher, we may know more of it than we do.

(4) He knew nature. His life and teachings, as seen in the Gospels, show that he was familiar with the birds of the air, the trees of the forest, the beasts of the field, the fishes of the sea, and the insects and creeping things of earth, as well as "the times and seasons." He used more effectively his knowledge of nature in teaching spiritual truth than any others, because he knew nature better.

(5) He knew the Old Testament Scriptures. He quoted it in proving his doctrine, resisting temptation, and urging all to "search the Scriptures," for they bore testimony of him. He knew the Old Testment prophecies so well and minutely that he fulfilled them to the very letter in his life, and made an advanced revelation upon them in his own teaching. Even at the age of twelve years he astonished the Jewish doctors with his questions and answers concerning the Jewish religion. If Christ studied and learned the Bible in order to teach it, how much more should we!

(6) He knew the people. Not only did he know their nature and constitution, as shown above, but he knew the special people among whom he labored and taught. He knew their affairs of government, manners and customs, methods of business, the history of their country, current events, as well as their religious opinions. See Matt.

17 : 24-26; 25 : 1-12, 14-18; Mark 12 : 15-17; Luke 7 : 44-47; 16 : 1-8; 13 : 1-5; John 3 : 14; 14 : 22.

2. *Characteristics of his teaching.* The uniqueness of Jesus stands out in the characteristics of his teaching as greatly as in his knowledge. The world's greatest teachers still come to him to find the way of all ways.

(1) Originality. We must teach what we learn from others; but Christ was original. We may discover truth, Christ creates it; we may learn the truth, but Christ is the truth. In this characteristic we do not despair of our own teaching, but we are greatly encouraged. When we teach the truth he taught we may know it is not tradition, but original. This we should not try to imitate, since the truth we teach is not ours, but his.

(2) Authority. "He taught them as having authority, and not as the scribes." He made assertions solely upon his own authority. "Moses said unto you, so and so, but I say unto you," etc. (See Sermon on the Mount.) He left the impression that a truth was so because he said so. This manner we should imitate; make our pupils feel that when the Christ speaks on any subject, that it is final.

(3) Simplicity. Though he uttered the most profound truth ever taught, every word was brought within comprehension. Hence, "the common people heard him gladly." He made no pretensions whatever to science, philosophy, or oratory. He was a plain "meek and lowly" man, and simple gospel teacher and preacher. He taught so that a child can understand his teaching. His thought was profound, but language simple. This is the highest characteristic of good teaching—"to cause another to understand."

(4) Adaptability. His teaching suited his pupils. The question he virtually asked in contemplating his learners was not, What do I want especially to teach them? nor What will be most popular? but, What do they need? What is best suited to their mental capacities and spiritual needs?

He adapted his teaching to the capacity of his pupils. Some he taught by parables, because they could learn best by that way, and in that way he could win their attention; others he taught more plainly, because they could understand. We see this degree of adaptation in the many ways in which he set forth the kingdom of heaven. He adapted his teachings to the spiritual needs of his pupils. Those needs he knew. He prescribed according to his spiritual diagnosis. He was a "Great Physician." If we would study more the needs of our classes as well as individual pupils, we would be more successful in our teaching, because we could better meet their spiritual needs.

3. *The spirit of his teaching.* The influence and results of a teacher depend largely upon the spirit that pervades his work. If he has "an excellent spirit" in him, he will have power. "Never man" had such a spirit as Christ. His was:

(1) An unselfish spirit. He sought not his own will, but the will of his Father. He pleased not himself. His work was one of ministering. He "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20 : 28). His first recorded words were, "Know ye not that I must be about my Father's business?" (Luke 2 : 49.) He was so deeply and entirely absorbed in his work that he lost sight of self.

(2) A catholic spirit. He was not prescribed and narrow, like the scribes and Pharisees. He fearlessly overrode their customs, and publicly exposed their bigotry. He broke down the walls of sectional and national prejudice, and gave his gospel to the whole world. He knew no bounds along the line of the useful and right. We want to learn from him to be broad-minded teachers, because there is no measuring the breadth of divine truth.

(3) A patient spirit. Although many disciples "went back and walked no more with him" (John 6 : 66), and

others rejected him openly, while very many entirely ignored him, he never became discouraged nor grew lax in energy. When the authority of his teachings was called in question he did not lose his temper, as we so often do, but patiently reasoned with his opponents (Matt. 12 : 24-26).

(4) A prayerful spirit. Jesus communed much with his Father. He spent whole nights in prayer. He went "from closet to desk" as a teacher. He not only prayed for himself, but for his disciples, that they might be sanctified through his teaching. (See John 17.)

(5) A spirit of love. Not only lovely, but loving—loving, because he saw the needs of the suffering of man by reason of sin. His teaching was with power, because he knew; but his greatest power was heart power. "Greater love hath no man than this, that a man lay down his life for his friend."

4. *His method of teaching.* We should expect one who knew his subject and his pupils as Jesus did, to employ the best methods of teaching. His method might be described in one word, natural. He taught according to the nature of his subject and the nature of the human mind. There is always variety as well as unity in nature. His method was:

(1) Interrogative. He asked and answered questions. "He aroused the questioning spirit." He was a master in the art of questions. He encouraged his pupils to ask questions. He knew when and how to answer. His teaching of individuals and groups of persons was much like the class-work in our modern Sunday-school. The question method can never be dispensed with without changing the constitution of the human mind. Christ knew this and employed it, which fact becomes to us a perpetual example.

(2) Illustrative. He was a master in illustration. Should

we say he excelled in one thing more than another we should instance illustration. We cannot too thoroughly study his method. He used nature, the manners, customs, and character of the people; all kinds of human industry, history and government, signs and symbols. Take the following partial list and see how readily you can recall the wealth of his illustration in teaching the truth: Birds, bottles, candlesticks, corn, child, cloth, dog, eagle, eye, fishes, foxes, figs, fields, grapes, gate, hill, holes, journey, light, lightning, lily, leaven, market, night, platter, reed, sower, seed, soil, sparrow, serpent, stars, sheep, vine, viper, yoke, wind, wedding, etc.

(3) Demonstrative. He reasoned out his conclusions, and then he demonstrated the truth before the eyes of his disciples. Jesus as a divine teacher had a mission to perform, a message of truth to deliver; it was a divine message, and the world required superhuman proof. He demonstrated his teaching before men's eyes by miracles. It was his demonstration of the truth that convinced Nicodemus. In this threefold method we see the wisdom of the great Teacher. Some accept the truth in answer to a few questions; others, when it is made clear by illustration; but there are still others for whom it must be demonstrated. The beloved disciple readily accepted the truth of the resurrection when hearing it; Peter was more fully convinced when it was illustrated on the shore of the sea of Tiberias; but Thomas would demonstrate it by putting his fingers in the nail-holes of our Lord's body.

But, above all, behind the teaching of Christ was a holy life. He was and did what he taught. This was the secret of his power. Sunday-school teacher, this will be the secret of your power and influence. Be and do, "as far as lieth in you," what you teach. This has been pointed out several times in the lessons of this book, but it is worth repeating here.

Topics for Class Discussion

1. The great Teacher's knowledge.
2. Characteristics of his teaching.
3. Jesus' spirit in teaching.
4. Explain the authority of Jesus in teaching.
5. What of Jesus as a personal teacher?

Topics for Class Papers

1. Describe Jesus as the world's great teacher.
2. The relation of his person to his message.

Part II

The Principles and Methods of Teaching

"Even when you know accurately whom you ought to teach, and what you ought to teach, you are still unprepared to bear your part in the twofold process of teaching unless you know how you are to teach. The fact that the work attempted is a religious one does not make it any less important that the doer should know how to do it."—Trumbull.

LESSON I

WHAT IS TEACHING?

Reference literature. Brumbaugh, "The Making of a Teacher"; Gregory, "Seven Laws of Teaching"; See, "The Teaching of Bible Classes"; Adams, "Primer on Teaching"; Burton and Mathews, "Principles and Ideals for the Sunday-school."

1. *Some definitions of teaching.* Many definitions of teaching have been given. It may be well for us to begin this lesson with quoting some of these:

"To teach is to cause to learn." (Jacotot.)

"Teaching is causing another to know." (Hart.)

"Teaching is simply helping the mind to perform its function of knowing and growing." (Laurie.)

"Teaching is the process by which one mind from set purpose produces the life-unfolding processes in another." (Tompkins.)

"Teaching is enabling another to restate the truth in terms of his own life." (DuBois.)

Teaching is the training of a person in knowledge, in character, and in service.

From these definitions we see that teaching is a composite act. It is not simply talking, though it involves this. It is not simply asking questions, though questions must be used in all successful teaching. Teaching is a twofold activity on the part both of the teacher and of the pupil.

2. *Teaching in its simplest sense is the communication of knowledge.* "This knowledge may be a fact, a truth, a doctrine of religion, a precept of morals, a story of life, or the processes of an art. It may be taught by the use of words, by signs, by objects, by action, or examples; and

the teaching may have for its object instruction or impression—the training of mind, the increase of intelligence, the implantation of principles, or the formation of character; but whatever the substance, the mode, or the aim of the teaching, the act itself, fundamentally considered, is always substantially the same: it is a communication of knowledge. It is the painting in another's mind the mental picture of one's own—the shaping of a pupil's thought and understanding to the comprehension of some truth which the teacher knows and wishes to communicate." (Gregory, "The Seven Laws of Teaching," pp. 2, 3.) Thus teaching is "causing another to know"—to know in the sense that the pupil reproduces the same knowledge as the teacher, and thus makes that knowledge common to both. Nothing can take the place of the information that comes through the process of teaching. No amount of enthusiasm or exhortation can make up for the absence of the knowledge that must be the foundation of all true character. Especially is this true of the knowledge that comes to the student through the Bible. This has an inherent value that does not belong to any other subject of instruction. "Ye shall know the truth," says Jesus, "and the truth shall make you free." The religious teacher is therefore engaged in the work under God of liberating the souls of men.

3. *Teaching is the awakening and arousing of the mental activities of the student.* "The communication of knowledge is only a part of the teaching process. The imparting of items of information, like the passing of tangible commodities from one hand to another, does not constitute instruction. 'Teaching is not telling.' The self-activities of the student must be aroused. The work of learning is an unfolding process. There is that in the student which, awakened and quickened by the act of teaching, develops the truth from within." Here is the ground for the oft-repeated maxims for teachers: "Wake up the

mind"; "Set your pupils thinking"; "Arouse the spirit of inquiry"; "Get your pupils to work." Hence Gregory in his "Seven Laws of Teaching" has truthfully said: "Knowledge cannot be passed from mind to mind like apples from one basket to another, but must in every case be recognized, rethought by the receiving mind. All telling, explaining, or other acts of so-called teaching, are useless except as they serve to excite and direct the pupil's voluntary mental power. The teacher is a sympathizing guide whose familiarity with the subjects to be learned enables him to direct the learner's efforts, to save him from the waste of time and strength, or needless or insuperable difficulties, and to keep him from mistaking truth for error. But no aid of school or teacher can take from the learner the lordly prerogative and need for knowing for himself. The eye must do its own seeing, the ear its own hearing, and the mind its own thinking, however much may be done to furnish objects of sight for the eye, sounds for the ear, and ideas for intelligence." Especially is this true in all religious training. Only as the pupil receives the truth which we present and acts upon it in his own person can he come to know the meaning of our message. "If any man will do His will he shall know of the teaching, whether it be of God," said the great Teacher.

4. *The aim of teaching.* The aim of teaching is the development of character and brotherly service in a person. Teaching thus has to do with the *being* and the *doing* of human life. Above all is this true in religious teaching. "Teaching is not an end in itself. We do not teach for the sake of teaching, but to secure certain attainable results. The ultimate aim of Sunday-school teaching is not a high degree of scholarship, but the highest type of character possible to the individual. By character, be it understood, is meant the sum of the soul's dispositions and habits expressed in conduct. The ideal character is one which

embodies the disposition of Christ and whose habits of life are consistent with his precepts and example. Teaching cannot impart to the child a religious nature; it is only a means to its right development. There is in every normal child the religious nature to begin with, just as there are the intellectual and social natures in him. Every child is endowed with certain powers by which the acquisition of knowledge is certain to have a beginning prior to all formal efforts at instruction, and just so there are certain powers native to the child which are certain, on experience, to seek expression in feelings of awe, reverence, and dependence —feelings which we know to be fundamental in the religious life. These same powers express themselves also in higher forms which we call faith, hope, and love; and these, Paul tells us, are the most permanent elements in the Christian character. The Scriptures as a revelation from God presuppose a religious nature, just as the telescope presupposes the seeing eye. While it is true that the child is thus naturally religious, it is not by nature a Christian. 'That which is born of the flesh is flesh; that which is born of the Spirit is spirit.' 'Howbeit, that is not first which is spiritual but that which is natural; then that which is spiritual.' It is not the duty, therefore, of the teacher to make the child religious, but to educate the child religiously; that is, so to develop and train and instruct the child as that he shall, in due process of time, realize the highest Christian ideal in his thought and life." (Stephenson.) Thus the end of Christianity is never mere knowledge or learning; it is life—the largest, richest, highest life. "I am come that they might have life," says Jesus, "and that they might have it more abundantly."

5. *Sunday-school teaching finds its climax in personal evangelism.* Evangelism is the persuasive presentation of the truth of the gospel to the soul of man with a view to his response to the truth in repentance and faith. It has

been said of Sunday-school work that the order is evangelization and then education. This is not the true order. The fact is that the reason why better results have not come from our Sunday-schools is that there has been too much preaching and too little teaching in that work. Exhortation without information will drive the young mind in time to feel that there is nothing real in religion. Show the pupil the beauty of truth so that his mind may apprehend it, and then your appeal to him to respond to that truth in life and action will have power undreamed of by many a faithful Sunday-school teacher to-day. "What argument and appeal and exhortation wholly fail to accomplish can, with some minds—perhaps to a certain extent with all minds—be accomplished little by little through instruction, conveyed either in the exposition of teachings or in the study of history, and especially of biography. And, in the second place, it must certainly be acknowledged that the most solid results in character cannot be attained except upon a broad foundation of knowledge." (Burton and Mathews, "Principles and Ideals for the Sunday-school," p. 7.) The true order, therefore, in our Sunday-school work is, first education, and then evangelization—first teaching the truth, and then appealing to the pupil to respond to that truth. The Sunday-school teacher is, therefore, a teacher and a personal evangelist. He must not only impart the truth of God to the mind of the pupil, but also transmit that truth into the life of the pupil so that it becomes the principle of his every activity. In all our work as teachers we have the promise of God that his Spirit will be with us as we teach, taking of the things of Christ and showing them unto our pupils, and as we appeal to the power of these truths for right living he will carry conviction and conversion to their hearts and lives. These appeals should be personal and private, more often than official and public. Here is the climax of Sunday-school

teaching, the heart to heart persuading of the individual pupil to respond to the truth he has been taught.

Topics for Class Discussion

1. The best definition of teaching.
2. The first element in teaching.
3. The second element in teaching.
4. The aim of teaching.
5. What is educational evangelism?

Topics for Class Papers

1. What is teaching?
2. Teaching in its relation to evangelism.

LESSON II

SOME LAWS OF TEACHING

Rev. J. D. Springston, PH.D.

Reference literature. Gregory, "The Seven Laws of Teaching"; Adams, "Primer on Teaching"; Brumbaugh, "The Making of a Teacher"; "The Sunday-school Teacher's Pupils."

1. *The three factors in teaching.* There are three factors which are essentially involved in the teaching process. There cannot be teaching without the employment of all of them. The first in order of importance of function is the teacher. He is the positive and directing agent, who arranges and adjusts the relations of the factors, so as to set at work the processes involved in teaching. The second in order is the pupil. He is the objective factor in the teaching process. He it is upon whom all the efforts of the teacher are centered and focused. He is the one in whom is to be produced the results which are the aim and end of the teacher's work. The third in this order is the truth to be taught. It is never an end in itself, where the teaching is complete, but a means to an end. It is the instrumentality in the hands of the good teacher, which rightly used and applied produces the ultimate ends spoken of in the preceding lesson. Upon analysis of the relative functions of these three factors we deduce certain principles or laws for action, which we call laws of teaching. Because of the distinct function of each of these factors, we are able to predicate certain laws as growing out of each. We therefore consider first those laws which belong to the function of the teacher.

2. *The laws of the teacher.* First, the teacher must know

the truth which he would teach. It is entirely unnatural that he should impart to another that which he does not have. It is equally impossible for him to cause another to know that which he does not know. Some one has defined knowledge as "intellectual possession of truth." The teacher who does not have the ownership involved in this "intellectual possession" certainly could not transfer, by title, to another such truth as an intellectual asset. By this law we do not say that one may not give such inspiration to another, as to cause him through investigation and study to acquire the knowledge of the truth, which is unknown to both. But he in this case does not impart the knowledge of the truth by the teaching process. Many teachers, as well as parents, who did not know anything of the arts and sciences, have aroused such a desire for knowledge in the pupils that these have gone in quest of such knowledge and acquired it.

Secondly, the teacher must know the pupil whom he would teach. The truth which he is to impart as a means to an end, must not be the only intellectual possession of the teacher: he must know something of the pupil's knowledge, character, and ability to receive instruction. The pupil's need of a truth is not a sufficient warrant for the immediate attempt to teach that truth. The teacher should so know his pupil that he can determine whether the pupil is able and ready to receive instruction, and if lacking in any particular, that he can prepare the pupil to receive it. This has been clearly brought out in the second book of this series, "The Sunday-school Teacher's Pupils."

Thirdly, the teacher should know the best methods of teaching. Method in teaching is just as important as it is in business. A teacher may know thoroughly both the truth and his pupil, but if he does not know how to bring them together so that the pupil can lay hold of the truth, and that the truth will lay hold upon the pupil, he cannot

succeed in teaching. Methods of teaching are the gateway to skill on the part of the teacher.

Summarizing these laws growing out of the teacher's function and observing the principles of their application, we deduce a fundamental law of education and life, viz., "The law of adaptation," which in the positive teaching process is dependent upon the teacher's knowledge.

3. *Laws growing out of the relations of pupil.* The second person of the teaching process is the pupil. While he is the objective in the order of the factors, he is not to be thought of as inactive in the teaching process. He is to be the learner, and the learner must be as actively engaged in the teaching as is the teacher. First, he must give attention to the truth to be taught. Attention is the active bending of the thought toward the truth to be learned. The act of giving attention is twofold, involving again the skill of the teacher as well as the effort of the pupil. Attention that is most valuable is that which is neither voluntary or attracted, but both; that which is the result of the teacher's skill combined with the will of the pupil. The best attention is secured through an appeal to the mind of the pupil, from something that is related to him, and which is also essentially like or related to something in the truth to be taught.

In order that there may be effective teaching, when attention is secured there must be communication between teacher and pupil. The teacher must immediately impart or present to the pupils the truth to be taught. This requires a medium, which must be in some kind of language. The language in which the truth is presented must be understood by the pupil. This is the law of communication. This is true whether in language, written or oral, or whether truth is presented objectively by illustration. The picture or object must be one which is known by the pupil. Every experienced teacher has observed how quickly

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interest and attention are lost when a teacher uses language with which the pupil is not acquainted. The life of a plant is determined and known by the expression which that plant gives to the forces that are at work in and through it. It lives by expressing those powers in color of leaf and flower. The pupil must express in his own language and thought the truth learned. Teaching that results in consciousness will not be completed until the truth has been so assimilated in the life of the pupil that it can and does in some measure express itself, either in new forms of life-activity, or in language of the pupil corresponding to his experience of the newly possessed knowledge. No teaching is complete that does not call forth the expression of the pupil and enable him to impart something of that which is taught. In conformity to this law of expression we use various systems of recitation and review in order to perfect that which we teach. The analysis of these laws, belonging to the function of the pupil as a factor in the teaching process, discloses a fundamental principle in teaching, which we call the "law of co-operation."

4. *Laws involved in the truth to be taught.* The selection of truth to be taught should be determined in accordance with the "law of adaptation" defined above. In teaching any truth we can only succeed as we connect it with its kin already known. We cannot teach the pupil a truth that is absolutely unknown to some other truth which is already known. Thus, in the teaching process, the teacher must proceed from the known to the unknown.

It is a law in nature that all life proceeds in order by assimilating those elements which in turn enable it to assimilate new and entirely different ones, thus progressing step by step, not one iota of which progress is made without due regard to the order and nature of that which has preceded it. So in the life of the pupil there is a mutual dependence of one element of the growth in knowledge

upon the other, for which the teacher must have due regard both in the selection of truth to be taught and in the method of presenting it. The teacher must ascertain what the pupil already knows, that is akin to the truth next to be taught, and adapt the teaching to that which is already a possession of the pupil. Knowledge is not an aggregation of truths stored in the mind as we store merchandise in a room, but an assimilation of truth, the product of an orderly association so arranged as to become a living organism, a vital part of the intellectual capital.

The dependence upon what has been previously acquired in forming judgments and in determining the form of expression is universal. The mind uses that knowledge which is most familiar only in interpreting for itself new truth which is presented. That which is incomplete or imperfectly known is seldom called upon to assist in the appropriation and assimilation of new truth. The truth taught becomes a valuable asset in knowledge only as it is available in the acquirement of new truth and its assimilation. The truth or lesson to be taught can only give to the pupil that intellectual nourishment which is desirable in proportion to the degree of thoroughness in which it is taught and learned. As food which we eat yields in positive nutrition only through complete digestion, so truth yields the returns in real knowledge only upon thorough mastery.

5. *Seven suggestions for the teacher.* Many suggestions might be made from what has been said in this lesson. We present seven:

(1) Select the truth and the method which is adapted to the age, circumstances, and needs of the pupil.

(2) Excite interest of the pupil by finding "the point of contact" and making direct attack upon that phase of the lesson which has the strongest appeal to his interest.

(3) Tell the pupil nothing that you can send him in

search for with sufficient enthusiasm to make him discover it for himself.

(4) Keep careful watch over the mental activities of the pupil and introduce just enough of your own thought to direct him in his quest for truth and keep up his interest.

(5) Always introduce the new truth to be taught by directly relating it to what has been learned.

(6) Attempt to teach no truth until you secure the mental co-operation of your pupil.

(7) Study the art of questioning, until every question asked will set the pupil earnestly searching for truth, rather than attempting to find the answer to your question.

Topics for Class Discussion

1. The laws of the teacher.
2. The laws of the learner.
3. Describe the law of co-operation.
4. What is demanded by the law of communication?
5. The three factors in teaching—is there a fourth?

Topics for Class Papers

1. The law of expression in teaching.
2. What is the law of suggestion and its value?

LESSON III

THE POINT OF CONTACT IN TEACHING

Rev. L. E. Peters

Reference literature. Du Bois, "The Point of Contact in Teaching"; De Garmo, "Lange's Apperception"; Rooper, "A Pot of Green Feathers"; "The Sunday-school Teacher's Pupils."

1. *What is the point of contact in teaching?* The origin of knowledge for every child is where its perceptions first touch the outer world. These perceptions come within the realm of experience. The point of contact is, therefore, found within the realm of the child's experience. It is where the child's interest or experience touches the lesson to be learned. Starting from something the child knows by experience, the lesson must be progressively developed. It is the only place from which we can start. It matters not how much the teacher may know about the lesson if he does not know where the pupil's knowledge makes connection with it. We must begin where the child is. I was once given a class of boys to teach in the absence of the regular teacher. It was on Easter Sunday, and it was the day for the quarterly temperance lesson. The class had a bad case of wiggles. Just as I was ready to begin the lesson, a little girl came up the aisle with a large candy Easter egg in her hand. That took the attention of the boys. How shall I arrest it, I thought. So, the first question I asked was: "Boys, did you have eggs for your breakfast?" "Yes, yes," came from several boys. "How many did you eat?" "Six," cried one boy. "How do you like them cooked?" Then we went over all the ways of cooking the boys knew about. Then I told them a story of being

at an Easter birthday party, where they had eggs cooked in seventeen ways. But said I, there was one way we did not have eggs served that day. Curiosity was then at its highest pitch. "Boys, we did not have any egg-nog." There I reached the temperance lesson and had a good time with the boys. It was a roundabout way to the lesson, but a good point of contact.

The point of contact for the child is usually through his sense contact with the outer world. The senses are the soul's means of communication with the outside world. Any of them may be used, but the one most easily and frequently used is the sense of sight. Through it we can find eighty times as many points of contact than by any other one of the senses, and twelve times as many as through all the others. All imagery must be wrought from material furnished by sense perceptions. Sense perception is the starting-point of thought. Professor Dewey says: "The image is the great instrument in teaching." The image formed in the teacher's mind must be reproduced in the pupil's mind, for be it remembered that all a child gets out of a subject is the image he, himself, forms with regard to it. The starting-point in the teaching process thus is always the point of contact in the pupil. Suppose you take your class some beautiful morning out into an orchard and show them an apple tree laden with ripe red apples, and tell them you want to teach them all about that tree. Where will you begin? With the seed, showing its planting, germination, springing above the ground, the formation of the tree in its growth, the bursting buds, blooming flowers, the formation of the fruit on the stem, and its growth and ripening to maturity? No; if you are a real teacher you will begin with the fruit, for that is the first thing your class will see. We must begin as if we are investigating a subject for the first time. The great mistake in our religious teaching of children is that we use adult

methods. We start from the plane of adult experience, and then talk baby talk to the children on adult ideas. Here is where most catechisms fail. It has been well said that, "We have lessons in the catechisms crammed with words over which grown people have been fighting for centuries and about which they do not agree."

In general then, the point of contact in teaching must be somewhere within the range of the pupil's characteristics or experience, and especially his immediate contact with the external world. Not as the teacher sees it, but as the pupil sees it. We must remember also that children do not deal with the abstract, but with the concrete. See this verified in the composition and letters of children.

2. *The plane of experience of the pupil in which the point of contact is found.* It is not exactly the same in any two pupils, for no two are exactly alike. Hence the ideal class as to numbers is one because there is only one to establish contact with. In a class of more than one the teacher must find a point of contact common to all. This general plane of experience is found in the common characteristics of childhood and youth, which the teacher must know. Whatever interests a child must be on the level of his thoughts. I was once talking to public-school pupils, and asked what they would do when they got through the grade they were in then. "Going to next grade," said they. "Where then?" "To the high school," was the response. "What then?" "To the university." When you get through the university, then what will you be?" A boy cried out: "A brakeman on the railroad." The level of his thoughts was a brakeman.

This plane is simple and concrete. We must not forget that it is the simple truths taught in childhood that lay the foundation for all subsequent learning. Here is the encouragement for the primary teacher. An attempt to teach a lesson above this plane will be a failure. How often we

see this done both in teaching and preaching. I once heard a preacher explain (?) hope to a number of children thus: "Now, I will explain 'hope,' so all these little girls can go home and tell their mothers what hope is. Now, children, you know that this beautiful stream of water that runs behind this meeting-house is composed of two elements, oxygen and hydrogen; so hope is composed of desire and expectation." And on he went. How can you teach this passage to a primary class: "Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light." Admirable for advanced Christians, but we must not think because it is Scripture that God will work a miracle in the child mind in order that he may learn it.

The point of contact in the average child's experience is far more limited than we often suppose, especially in a knowledge of the world of objects. The following test was made in a Boston school of children whose average age was about six years old: Thirty-five per cent. had never seen the country; twenty per cent. did not know where milk comes from; fifty-five per cent. did not know that wooden things were made from trees; forty-seven per cent. never saw a pig; thirteen to eighteen per cent. could not locate their cheek, forehead, or throat, and fewer could not locate elbow, wrist, or ribs; seventy-five per cent. or more never saw the common cereals. Ask a few questions of your children and verify this test made by President Hall.

The more closely an object or truth lies to our personal experience and to the level of our ordinary vision, the more readily we become interested in it, and the better it serves as a starting-point from which to present any line of truth. This is common to all, whether child or adult. We are always interested in experiences similar to our own. Good old rheumatic sisters will get together and talk over

their aches and pains for hours, while they would bore a healthy person in a few minutes. Yet different persons may view the same truth from different points of contact and get very different impressions. A city-bred lady quoted for the comfort of her despondent country-bred husband this promise: "He shall come down like rain upon the new-mown grass." He got no comfort, for she was thinking of the roots of the grass in the lawn that had just been mown, and he was thinking of the grass in the meadow that had just been cut down. In a mixed class of believers and unbelievers, the point of interest common to both is the best point of contact from which to present religious truth. After interest is secured, the teacher may step on to the higher plane of Christian experience and seek to lead the unbeliever into it also. Here is where he needs divine wisdom.

We must not forget that the plane of the teacher and pupil is very different. The teacher may be living on a very high plane of Christian experience, while the pupil is down far below him. Here is where much of our Sunday-school hymnology fails to win the children, because it is written on a plane far above them. They do not want to sing:

> Come sing to me of heaven
> When I am called to die.

They want to live. Read a passage from Shakespeare to children and then one of Riley's childhood rhymes and mark the difference in the effect.

3. *Application of this principle to various classes and grades.* It is more difficult to find the point of contact in the aggregate than in the individual, and in advanced classes with varied attainments and experiences. But in primary grades from say six to twelve years old we can appeal to the common characteristics of this age, such as activity, playfulness, curiosity, imagination, credulity, etc.

In other classes and grades, as well as in childhood, the point of contact can be found only in knowing the dispositions, attainments, and environments of the pupil. Sometimes it is in the imagination, and a picture will reach them; sometimes in the reason, and an argument will interest; sometimes in the sensibilities, when the pupil has passed through some great sorrow; sometimes in the home, school, or street life, and sometimes in the stomach. I won a whole class of girls from a boarding-school once with an oyster supper.

3. *Missing the point of contact.* When the point of contact is missed there is failure to teach. This is done in many ways. Our space permits the mention of a few only. The point is often missed when we say something in a childish way.

Youthful phraseology does not necessarily adapt the thought to the youthful mind. The point is sometimes missed by attempting to teach children historically. They have so little of life's experiences behind them that they cannot appreciate that "impersonal thing" we call society. A teacher in attempting to teach a class of children Nehemiah's prayer, asked this question: "Now, children, how long do you suppose it has been since this prayer was made?" "About a week," said one of the boys.

Probably the point is most frequently missed by attempting to teach truth above the plane of the pupil's characteristics, attainments, or experience. A writer tells how he was made, at ten years of age, to study Gray's "Elegy" line by line, and the only line that impressed him was, "The dark unfathomed caves of ocean bear." His curiosity was to know whether it was a polar bear. Or the child who had heard them sing in the Sunday-school, "The consecrated cross I'd bear," went home and asked its mother what kind of bears were cross-eyed.

When I was a boy I was taught to sing that old hymn:

When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

That was too far above my experience to appreciate. I had seen no mansions in the skies, but nothing more than sun, moon, and stars. What did I know about title to mansions, anyway?

To attempt to force a pupil upon a plane not his own is to miss the point. This is done in the public schools by requiring pupils to write compositions on subjects above their capacities. But the public school is not the only place where this sin is committed. A preacher was teaching a class of boys, and the lesson was the Prodigal Son. When he came to "the husks the swine did eat," he asked this question: "Boys, are you of the opinion that the customary aliments of swine are congenial to the digestive apparatus of the genus homo?" A grunt was the appropriate answer. Again, we miss the point by forcing children to use words and phrases foreign to child life. Those who aim to teach simply the words of the text-book make this mistake. I once heard a teacher drilling a whole school on English grammar. The subject was the verb. She had them saying in concert in a sing-song tone: "A verb is a word that expresses action, being, or state." If you had asked them to define the word "state" they would probably have given the definition in their geography. Another common way of missing the point is by the improper use of objects. Objects are most valuable aids in primary grades to teach truth within the plane of child experience, but to attempt to teach primary pupils on the high plane of adult Christian experience by means of objects will fail. I have frequently seen primary teachers use a chart painted green and hang sheep on it; some standing up and some lying down, and a sheepfold, to teach the Twenty-third

psalm, and it always seemed to me to be an attempt to force the child on to a plane of experience not his own, for that psalm is on a very high plane of Christian experience.

4. *The selection of lesson material.* This is a matter of great importance, for if material unsuited to the child mind is selected there will be failure at once. The lesson material should be so selected as to furnish points of contact with the pupil's mind.

As a general rule, select your material on the plane of the pupil's experience. Of course we take for granted that the teacher knows what that plane is. If not, find it. In making this selection the teacher will often say: "This will suit Mary and this John, for they are on quite different planes. But the question will be asked, "How can we do this with the International lessons, which are selected for us, and the same for all grades?" It is indeed a hard task—impossible at times. Until better lessons come, select from the selection, not confining yourself to the verses printed in the "Helps," but use freely the context of the lesson. Frequently the lesson text is only a part of a story. Use the whole story.

When the lesson material is selected, paraphrase Scripture passages and put them into the vocabulary of your pupils. I was once conducting the chapel exercise in an academy of all grades. On the front seat were a number of boys and girls. I read the First psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When I read that verse I noticed that I did not have the attention of the boys and girls. I stopped and said: "Let me read that verse again," and read it thus: "Happy is the boy or girl that does not go with bad boys or girls; that does not love to stand on the corners of the street with bad boys or girls; nor wants to sit in the

schoolroom next to bad boys or girls." The boys' and girls' faces brightened and they looked up at me and smiled, as much as to say, we now know what it means. Did I do violence to the Scripture, or simply find the point of contact?

Topics for Class Discussion

1. What is the point of contact in teaching?
2. Where is it found?
3. What is meant by the child's plane of experience?
4. Missing the point of contact. How?
5. The lesson material as furnishing points of contact.

Topics for Class Papers

1. Describe the point of contact in teaching.
2. How may we miss this point in our teaching?

LESSON IV

THE OBJECT METHOD IN TEACHING

Rev. J. D. Springston, PH. D.

Reference literature. Schauffler, "The Teacher, the Child, and the Book"; Wood, "Object Lessons for Junior Work"; Darnell, "The Blackboard in the Sunday-school"; Pierce, "Pencil Points for Preacher and Teacher."

1. *The place of the object or illustration in teaching.* Some one has said that we learn six times as much through the eye as through all other senses. No wonder then that Professor Dewey has said, "The image is the great instrument in teaching." The material world is full of objects which have analogies with things spiritual. The place of an object in teaching is to present and make clear a mental image. In the teaching process the object or illustration should also set this mental image converting it into a concept. The object method in teaching is therefore that which presents and sets a mental image in the mind by means of an external agency which serves as a point of contact and a positive transmitter of truth. The value of the object method consists in its adaptability to call forth mental energy through the appeal to the senses. The senses of sight, hearing, and touch in order are those most effectively used in the teaching process. The illustration or object should never possess any characteristic which is sufficiently prominent to attract attention to itself more forcibly than to the truth to be illustrated; for example, pictures with over-brilliant colors, or objects with extreme abnormalities are never good illustrations, and rarely, if ever, make clear and lasting mental images of the truth.

2. *What the objective method of teaching accomplishes.* First it appeals to the senses, and thus awakens and holds attention. The best ways to interest our pupils in thoughts is to interest them in things which suggest the thoughts we wish to arouse in them. Secondly, it unveils the truth and thus quickens the understanding. Thirdly, it reflects the light of the truth and thus moves the conscience. The first result is more commonly effected through the use of objects presented to the eye. Great use should therefore be made of the blackboard, charts, and pictures which appeal to the eye. In illustrating truth to children objects which represent action or which call forth the action of either the teacher or the pupil, or both, are best. The first instinct of childhood is that of activity. Hence, if a picture is to be used, it is better for the teacher to make it as he presents the truth to be illustrated. Best of all is to have the pupil make it. The manual method of teaching which is being introduced into many of our Sunday-schools means a new day in the success of our Sunday-school work. Through it our Sunday-school pupils learn by doing, which is the best way of learning. The making of little books out of the pictures received and the writing out of the story on the part of the pupil fixes the truth in the mind as no amount of talking on the part of the teacher can ever do. Hence, in the kindergarten and elementary department of the Sunday-school the object method is the best of all methods to use with the hope of greatest success.

3. *The selection of objects for objective teaching.* The teacher in making his selection of objects or illustrations should choose those which present the analogies of the truth, but which will not over-emphasize the truth or present exaggerated views of the truth. The power of the illustrative object depends upon its usefulness in sending the mind of the pupil on beyond the illustration itself to the higher plane of the truth to be taught—a veritable "ladder

of thought." The best illustration is that which rivets the truth to the mind and heart at the expense of the entire loss of the illustration itself to memory. Thus in the use of the blackboard, if the figure used can be immediately erased and the truth continue to hold the pupil's attention as fixed as it was upon the illustration, the work has been a success. This elementary method of object teaching was used by our Lord when he would teach his disciples some of the profound truths of the gospel. For example, when he desired to give them the great lesson of humility in service, he took a basin of water and a towel and washed their feet, illustrating the truth in his own act as he taught it to them. The value of this class of illustration consists in the spirit of inquiry which is aroused by the realities of the illustration, and in the response which the active part of the illustration calls forth from the pupil in acting out the truth in his life. In the parable of the Sower we have an example of an illustration used by Jesus, where the action involved in the description fixes attention upon the results of the acts, and thus unveils the truth to be taught.

The illustrations that will prove fruitful in the teaching process must come in response to certain inquiries which grow out of the teacher's lesson study. The question, "What is this like?" or "What do I know that is like this?" should ever be present in his preparation for teaching the lesson. In seeking the adaptation of illustrations he should ask, "What does the pupil know that is like this?" He must cultivate the habit of asking himself, "What religious truth is like certain things which he observes in nature or life about him?" Such habits of thought will be a rich source illustration for every earnest and studious teacher. Calling at a home one day the writer observed the lady preparing a hotbed and placing seed in it for early spring vegetables. The question at

once came to mind, "What process in Christianity is like this which she is doing?" A vision of the Sunday-school teacher mastering the principles of child nature and development and adapting his instruction and method to these principles in sowing the seed, "the word of God" appeared.

4. *Where to obtain objects for object teaching.* The teacher who successfully uses this method must be resourceful. His ability to find suitable objects when wanted will depend very largely upon his general information, and particularly upon his keenness of observation in life and study. Our Lord gives the example of the fruitful sources from whence to obtain suitable illustrations. His many uses of selections from nature and the everyday life around him, and the familiar and homely character of his selections, give us the first principle of true illustration. His adaptation of the most common things and his method of using them show that the teaching force of an illustrative object is conversely proportionate to the lack of effort necessary to see the truth of the illustration itself. The Sunday-school teacher will find the Bible characters and incidents the most valuable sources for illustrations of Bible truths. Nature, history, literature, life, and occupations of the people furnish a rich and abundant supply for the observant and resourceful teacher. As said above, objects and pictures involving action are best suited for teaching young children. Stories and descriptive narratives of heroism are rich in objects and illustrations for boys and girls. Indeed, we are surrounded with suitable objects. An ordinary alarm clock may be used to illustrate the work of a man's conscience. We use the alarm to arouse us when we fear that we shall oversleep ourselves. Now God has put into each man a kind of alarm clock—his conscience. It warns him from danger and tries to hold him back from sin. You can easily see how this thought can

be developed by the use of the clock. Many other common things about us are well adapted for the teaching of some spiritual truth. No industrious teacher need ever be without a group of objects ever on hand for her object teaching.

5. *The classification of objects as to their use.* First, there are objects used to secure attention. In introducing a lesson study or the teaching of a particular truth it is often best, and even necessary, to introduce it with an illustration. This use of illustration should only call attention to the truth as a whole and not attempt to emphasize any feature of it.

In using an illustration to introduce a teaching or truth, no attempt should be made to apply it, nor should any reference be made to its likeness to the lesson or truth to be taught. Its only design should be to secure attention to the lesson. However, an illustration of this sort must have very strong likenesses to the subject to be introduced. This class of illustration is very essential if the imagery of the lesson is foreign to the observation or knowledge and experience of the pupil. The teacher may use what is entirely without the vocabulary of the pupil's knowledge, but he must be able to present it with a vividness that comes from actual knowledge on his own part.

In the second place, it is frequently necessary in teaching a lesson in which more than one truth is involved, or when it is necessary to give in detail a series of facts in order to bring out the truth, to introduce illustrations for the purpose of stimulating the mental energies of the pupil, so that he will follow out the details to a conclusion. Thus the mind is stimulated to continued action. Such illustrations should never approach the conclusion or ultimate truth to be taught, but only emphasize particular features in the narrative which furnishes the basis of the truth, and these only enough to keep up the interest in continuity and carry the thought in the ultimate end caught in the teach-

ing. This applies more generally to discourse than to class teaching, but is frequently necessary in teaching, and when needed is a vital part of teacher's work. For example, in teaching the lesson on the parable of the Good Samaritan, it is necessary to get the full line of facts concerning the conduct of the priest and Levite as well as the journey to Jericho before the pupil. With some pupils the introduction of the Samaritan and his conduct would fail to demand its right share of interest because of the contrast with that of the priest and Levite, and more because of its matter-of-fact character in the light of our present-day civilization. The pupil would thus fail to grasp the greatest teaching of the lesson. But if the Samaritan were introduced with an illustration showing the intense hatred of these classes one for the other, the Samaritan at once becomes the sublime hero of the story and the teaching is clear.

Topics for Class Discussion

1. The place of the object in teaching.
2. How to select objects.
3. Where to obtain objects for object teaching.
4. What object teaching accomplishes.
5. What sense should be appealed to most in object teaching.

Topics for Class Papers

1. What do we learn through our senses?
2. The object method in teaching.

LESSON V

THE STORY METHOD IN TEACHING

Rev. H. T. Crane, D. D.

Reference literature. Bryant, "How to Tell Stories to Children"; Houghton, "Telling Bible Stories"; Hurlburt, "Bible Stories"; Gatty, "Parables of Nature"; Chamberlin, "Child Religion in Story and Song."

1. *The art of story telling is very old.* In many places there were professional story tellers, and so great was the regard shown them that any attempt at interruption was apt to be resented with violence. In olden times the story was used simply to entertain—to while away a few dull hours. To-day we are beginning to realize its great value in our public and Sunday-schools and for educational purposes. It is therefore of the greatest importance that we should know the possibilities of the "story method" as applied to Sunday-school teaching. "To be a good story teller is to be king among men."

2. *The Bible is preeminently a book of stories.* It has been well named "The Children's Own Book." Says Bushnell: "The whole Bible is in a sense pictorial—every line or lineament is traced in some image or metaphor." The Old Testament contains a storehouse, filled to overflowing, with stories prepared for "a child nation." The New Testament contains a wealth of stories for "the children of all nations," and together they provide the teacher with incomparable material to be used in the story method. The parables of Jesus are the simplest and sublimest stories in all literature.

3. *Our Lord used this method largely in his teaching.*

"Without a parable spake he not unto them." Besides his recorded sayings, a countless number remain unrecorded. Long before he, the Prince of teachers, used this method, it was used by the prophets of old. Would not Jesus if he were a teacher to-day, still use the same method? With great wisdom in the use of common things, he plainly but impressively taught the gospel's message; for he found in them the easiest and best means of teaching the most abstruse truths to the easy comprehension of even the youngest. A flower springing at his feet, birds flying over his head, an unfruitful tree, leaven hid in the meal, a prodigal son, a door, vine, sheep, all of these and many more, he weaved into stories to make clear and to vividly present to the mind, truths that he wished to present. This method appealed to him so strongly, because he knew the delight felt by all men in tracing the harmony between the natural and spiritual worlds. "He taught them by parables, under which were hid mysterious senses, which shined through their veil like a bright sun through an eye closed with a thin eye-lid," says Jeremy Taylor. The miracles of our Lord too called specific attention to powers that were everywhere working and whose harmonies with the spiritual had been lost sight of.

4. *The story adapted to the needs and growth of youth.* The narrative meets the enlarging powers of growth and satisfies and stimulates their action. God, no doubt, intended that the acquisition of knowledge should be a pleasure, and this method, by making truth attractive and winsome, leads the mind to a process of thinking and inventing, which arouses the constructive imagination, which the teacher needs so much as a complement to his work. By putting the abstract truth in a concrete form, the mind by the law of suggestion, recalling the story, links the application to it. Thus Jesus drew the common people to him, and they heard him gladly, for to every experience in

life he gave a religious setting. It has well been said that thought revealed by spoken language, accompanied by other symbols, such as expression of face, gesture, tone of voice, is more easily understood, and therefore more enjoyed than the same thought revealed by arbitrary symbols of language. President Mark Hopkins says that reaching the unknown through the known is teaching. Telling the unknown is not teaching it.

5. *There are three ways that the story may be used.* First, as a point of contact or introduction, bridging from one lesson to the next; filling up the gap made by omitting one or more chapters, or where the lessons are taken from isolated parts, in leading up to the lesson. Secondly, telling the entire lesson as a narrative; this indeed for younger classes is most excellent, and with lessons dealing with description is the only way. Thirdly, using the story as an illustration—what Moody called a "window"— to lighten up the lesson, to arouse a flagging interest, to hold attention.

6. *The "story habit," like the preacher's homiletical habit, is essential to all good story telling.* One is surprised at the number of fine story illustrations that can be found, when one directs the mind toward such a quest. A wise teacher, with open eyes and ears, will find himself gathering stories and filing them away in envelopes, or scrap books for future use. There are few books as yet printed in which the story is in the form best suited for telling. The ground plan, therefore, must be gotten in the mind, the building only rises in right proportions and becomes a thing of beauty after training and practise. Experience is the best teacher. A visit to a kindergarten, or to the story hour in a public library, would furnish a wealth of practical knowledge.

7. *The teacher must be familiar with the story.* It is wise to tell it to one's self, or to talk it out to an imaginary

class. Reading should rarely be considered. Learning the story by heart, and then reciting it is not the best method, for then the teacher is in bondage to remembering the wording of the story. The only true way is to tell it, so filled with it that it tells itself; and the hearer will listen much more readily to such a story than to any other. With this method the teacher is bound by nothing; he stands before his class free to watch them; free to follow any mood, free to use eyes, ears, and his entire body. The longing for the personal is very human, and especially is this true among young people. Nothing should be read into a story that some day the scholar must unlearn; neither should he be led to believe a story is true that is not. The aim of every narrative should be that which is the object of all religious teaching—conversion, Christian growth, and training for Christian service.

A well-known writer says: "A story should be told as if to one child, and that in telling Bible stories it is well to keep as near as possible to the original text and to beware of modernizing." Hence a Bible with all the stories marked and classified would be an excellent compendium for every teacher, for the Bible is the very fountainhead for this method.

8. *We must make ready to tell the story.* "Mood or mind readiness" was a marked characteristic of all the teaching of Christ. He got ready, he kept himself out of sight, in the silent hour he immersed his mind and heart in his subject, hence in all his public utterances, with quickened imagination, "He spake as never man spake." He told things, something was always happening, his hearer was always alert. Thus all story telling must be marked by a quickened imagination, naturalness, quiet voice, and perfect poise; simplicity in telling, adaptability as to age and intellect. Style is a matter of much moment, and should not be slip-shod, awkward, or sing-song in delivery.

The interest should increase as the story unfolds and should end with a fitting climax. There is much in every story that is apt to slip out of the mind in the telling, or which needs outside reading that can be held fast by filling out with knowledge gained from other sources. There is a false belief that any one can tell a story; that it is an easy way when ill prepared to teach, whereas rightly to use it requires great tact and wisdom, for the danger is to tell it, and then to have the scholar carry "it" away and lose the intended truth, to appropriate the "net of silver," and to miss the "apple of gold." It is an art to tell a story well. In graded work, when the whole lesson follows this method, it will be necessary for the teacher to do either personally or through the class considerable research work. There is much in this method that the scholar can do, and a wise teacher who believes "that effort and interest" go together will supplement his work as much as possible. In the class the pupil may review the story, answer questions as the story is told, point out on the map places referred to, etc., thus bringing the teacher and scholar in close contact. Out of the classroom he can look up questions, gather together material, and occasionally prepare to tell the intervening story.

9. *Objects and occasions as an aid to the story method of teaching.* The art of story-telling can be supplemented by many helpful allies, as for example: The lantern, which in some schools is used every Sabbath; the blackboard, maps, pictures gathered from all sources—one public library has gathered eleven thousand, and loans them to Sabbath-schools. Other objects are at hand, as pointed out in the preceding lesson. Music is a great help at times; so also some action on the part of the pupils with certain stories. Our schools are rightly observing days and occasions as never before, and there is a great power in having stories that fit the occasion, such as Christmas, Easter, Thanks-

giving, Children's Day, Bible Day, etc. Special decorations or gifts add much at such a time. Then too, stories for class gatherings at other times than Sunday, such as Hallowe'en, May Day, Japanese Festival, can be used with great profit.

10. *The aim of the story in teaching.* The story method of our teaching, which should be patterned after our Lord's parable method, will be effective in enabling the teacher to make the shy boy or girl, or if in the mission school, the foreigner at home in the atmosphere of a winning way; it also does for the Sunday-school what is aimed at in the weekday schools, namely: "To relax the tension of the hour, vitalize the atmosphere, arouse the sympathies, and bring a quick response to truth and a decision, thus enlarging the spiritual nature, and bringing a healthy reaction upon it." The aim of the teacher who would find his way to the hearts and understandings of his hearers, will never be to keep down the parable method, but rather to make as large use of it as possible. And in his own manner Jesus has given us the secret of all effectual teaching; there is a natural delight in this manner of teaching, appealing as it does not to the understanding only, but to the feelings, to the imagination, calling the whole man with all his powers and faculties into pleasurable activity; and things thus learned with delight are those longest remembered." (Trench.)

Topics for Class Discussion

1. Describe the Bible as a book of stories.
2. What is your favorite parable of Jesus?
3. The adaptation of the story to the needs and growth of youth.
4. Three or more ways of telling a story.
5. Some objects as an aid to story-telling.

Topics for Class Papers

1. The preparation of the teacher for the story method of teaching.
2. Describe Jesus as the great Teacher by parables.

LESSON VI

THE QUESTION AND CLASS DISCUSSION METHODS OF TEACHING

Reference literature. Adams, "Primer on Teaching"; Fitch, "The Art of Questioning"; Brumbaugh, "The Making of a Teacher."

1. *The place of the question in teaching.* It has been said that teaching and questioning can never be divorced. While this is not absolutely true, it is true that the question undoubtedly occupies a central place in the work of teaching. The place of the question in teaching is threefold. First, it enables the teacher to discover what the pupil knows. If the first aim of teaching is to cause the pupil to know what the teacher knows, this is an important discovery. To know what materials the pupil's mind contains upon which new knowledge may be built; to find out which of the ideas in the pupil's mind have any connection with the matter to be treated in a given lesson is essential to all genuine teaching. The most effective instrument in discovering this content of the pupil's mind is the question. It is used thus even in the lowest grades. Secondly, the question is used for eliciting what the pupils know about the lesson and to prepare the mind for learning the truth we desire to teach. Socrates was the great master in this method. Prof. John Adams describes his method in the following words: "Socrates did not lecture in a regular school or college. He did his teaching wherever he happened to meet any one who cared to talk with him, often in the open air. The market-place at Athens was a favorite resort of his, as there he met people of all classes. He had no pupils in the ordinary sense of that word, but dealt with all who

came his way. His usual plan was to lead up to some word, and ask its meaning. The person spoken to usually answered readily enough, thinking he knew all about it. Then Socrates would point out some defect in the answer —did it mean so and so? or did it mean something else? The man would then mend his answer, only to find that Socrates had new objections. This would go on for a time, till at last the man would get tired, and feel convinced that he did not know so much as he had thought. This was Socrates' opportunity, and from this point he would by skilful questions lead his humbled acquaintance to find out for himself the true meaning of the word. The pupil treated on the Socratic method passes through three stages: (1) Certainty—but without any foundation for this certainty; (2) doubt—accompanied by the desire to know, and a striving after knowledge; (3) certainty—based upon careful thinking."

Thirdly, the question, when properly used, leads to discussion by the teacher and pupils, and so to a clear and complete knowledge of the question under discussion. "There are many methods of teaching, but all that are worthy of our serious attention have at least this one quality in common—they insist upon a division of labor between master and pupil." The wise teacher will aim so to put his questions as to arouse the greatest interest and activity on the part of his pupils, and so lead to discussion and investigation.

2. *Kinds of questions to use in teaching.* The difference between a question and an ordinary sentence is that the question demands an answer. There are many kinds of questions. Some of them have little or no place in teaching. Rhetorical questions are always out of place. The impossible question should generally be avoided. Now and then a question which cannot be answered, or one to which we have no reasonable right to expect an answer,

may be used. The aim of such a question is to reveal the limitations of knowledge and stimulate the pupils to thought. Further, "there is a class of questions which hardly deserve the name, and which are in fact fictitious or apparent, but not true questions. I mean those that simply require the answer, 'Yes' or 'No.' Nineteen such questions out of twenty carry their own answers in them; for it is almost impossible to propose one without revealing, by the tone and inflection of the voice the kind of answer you expect. For example, 'Is it right to honor our parents?' 'Did Abraham show much faith when he offered up his son?' 'Do you think the author of the Psalms was a good man?' 'Were the Pharisees really lovers of truth?' Questions like these elicit no thought whatever; there are but two possible answers to each of them, and of these I am sure to show, by my manner of putting the question, which one I expect. Such questions should, therefore, as a general rule, be avoided, as they seldom serve any useful purpose, either in teaching or examining." (Fitch.) During the teaching process questions should never be asked out of a book or quarterly. Most of the Sunday-school literature of to-day contains a list of questions bearing on the lesson. Many educational text-books have the same. "The value of such assistance is great, if you will avail yourselves of it beforehand, for the right development of the lessons. But in the presence of the children the use of the question book has a chilling and depressing effect; it destroys their confidence in their teacher, it prevents him from feeling at his ease, and it gives a sluggish and mechanical look to the whole proceeding."

Passing on now to the positive side of this subject we point out some kinds of questions to use in teaching. Let it be remembered from the beginning that whatever kinds of questions you may use they should be your own and should be in language common to the teacher and the pupils.

The questions should grow spontaneously out of the teacher's own mind and be adapted to the peculiar character and requirements of the pupils. A second-hand question, whether read or quoted, never has half the force of the actual utterance of a living present being. Each pupil should feel the force of the question, and this can be accomplished only as the teacher's own mind or thought comes in contact with the mind of the pupil. It is far better, therefore, that a teacher should make a few blunders and inaccuracies while he is educating himself to the habit of independent thinking than that he should be rigidly exact and careful by the help of notes or books. "Swimming with corks is not, strictly speaking, swimming at all. And so the reading of certain inquiries from a catechism or book is not, in fact, questioning at all, but an indirect and inefficient substitute for it." Furthermore, the question should be the pupil's own; that is, it should be adapted to the age, interest, and language of the pupil. Express your questions as far as possible in the pupil's words, carefully correcting any defect in the meaning he gives them.

In the actual process of teaching there are five different kinds of questions corresponding with the five steps in teaching. First, there are the preliminary or preparation questions, which seek to prepare the minds of the pupils for learning the truths of the lesson we desire to teach. By these questions we discover the point of contact with the lesson to be taught. By the time the teacher has had a class for a year he has a pretty good knowledge of the mental content of his pupils, and so his preliminary questions need be few. But with a new class he must probe a little at the beginning of each lesson. Secondly, there are the actual instruction or presentation questions, by which the teacher uses the activity of the pupil's mind in presenting the truths of the lesson. "The minds of the pupils

having been prepared by rousing into consciousness groups of ideas favorable to the ideas which we wish to present, the new ideas must now be brought forward. The material selected must be presented in such a way as to secure clearness. While the truth of a lesson should rarely ever be presented in the form of a question, there is a wise use of the question in the work of presentation. The pupil who has had time and data for study may be called upon to state his view of various matters in the lesson. This prepares the way for a more complete presentation on the part of the teacher. The third kind of questions are those dealing with the association of ideas presented with ideas already in the minds of the pupils. We must not let the pupil rest content with clear and distinct knowledge of individual things. As Prof. John Adams says: "He must compare groups of ideas with each other, and he must compare the ideas that make up these groups. He may work in three different ways: (1) He may group similar ideas together; (2) he may gather together disparate and contrary ideas and compare them; (3) he may rearrange all his ideas in varying groups, now from one point of view, now from another. In this way he gets a complete command of the ideas at his disposal. They are no longer something external. He has made them his own. This interweaving of the newly presented ideas into the warp and woof of the pupil's previously acquired knowledge is usually called association. The best way to make this third step is by conversation between the pupil and the teacher." This conversation can be conducted to a great advantage by skilful questions. The next group of questions will deal with generalization. It is not enough that we build up by association a mass of knowledge in the mind. We must extract from this mass its underlying meaning—in a word, we must discover the general laws and truths which it teaches. "So soon as we can make a general law

we have to some extent freed ourselves from the individual cases upon which the law is founded. It is part of the teacher's task to help the pupil make these generalizations for himself. It is here that the art of questioning finds its greatest difficulties, and yet every teacher must seek to develop skill along these lines. The fifth and last series of questions will have to do with the application of the truths taught to the life of the pupil. Sometimes we can leave the pupils to make their own application. Sometimes the teacher will help them to make this application.

3. *How to develop the art of questioning.* Inasmuch as the question occupies such a central place in all successful teaching every teacher should strive to attain the art of questioning. This task is not an easy one, but since questioning is an art it can be attained. The first step towards this attainment is to see the place of the question in teaching and appreciate its significance. This has been briefly pointed out in this lesson already. Next we must study the laws in teaching and the steps in teaching, so as to be able to learn the kinds of questions which we should use in teaching. Great care must also be taken as to the style of our questions. First, we must cultivate a great simplicity of language. "Use as few words as possible, and let them be such as are adapted to the age and capacity of the class we are teaching." Clearness also must mark our questions. Vague and indefinite questions always produce confusion in the minds of the pupil. Another quality of a good question is force. A dead person can never develop the art of questioning. The art of questioning also calls for an orderly arrangement of a series of questions. Each question should seem to grow out of the answer which preceded it and should have a clear logical connection with it. Fitch says: "Much of the force and value of the interrogative method is lost in a loose, unconnected, random set of inquiries, however well they may be worded, or how-

ever skilfully each separate question may be designed to elicit the thought and knowledge of the learners. If the entire impression left on the mind of the learner is to be an effective one, all that he has learned on a given subject ought to be coherent and connected. We cannot secure this without acquiring a habit of continuous and orderly questioning, so that each effort of thought made by the scholar shall be duly connected with the former, and preparatory to the next." If we conform to the five steps of teaching pointed out above, our questions will in a general way fall into an orderly arrangement. Lastly, the art of questioning comes by work. We can only become good questioners after much patient practice; and, as in the case with every other art, proficiency in this one can only be attained by constant working at it. Only by the teaching of experience can we reach mastery in teaching in this method, as in all others. A great teacher has said: "Go to your classes, work in them, and learn the art of questioning by questioning."

4. *The Class Discussion Method of Teaching.* It was said in the first point of this lesson that one of the aims of the question was to lead to discussion by the teacher and the pupils. This discussion on the part of the teacher and the pupils is called the class discussion or conversation method of teaching. One of the great advantages of this method is that it provides for free expression on the part of the pupils. Instead of finding out what the pupil has already learned, the teacher sets him thinking and studying on the spot by asking a few pointed questions and suggesting some topics for class discussion. These topics should sum up the main ideas and truths which the teacher desires to teach. By this method the pupils come to see the truth in the lesson as they could not have seen it beforehand—they arrive at a clear and complete knowledge which is the aim of all sane discussion. In the hands of a skilful

teacher this method can therefore be made both very attractive and very instructive. Where this method is used regularly, topics for discussion should be announced at least a week in advance. That will remove one of the greatest dangers in this method, namely, the tendency on the part of the pupils to neglect preparation, and on the part of the teacher to allow them to do so. It will also prevent the class from degenerating into mere desultory consultation and senseless discussion. Our Sunday-school literature should provide topics for discussion, summing up the main points of the lesson. The conversation method "ought never to be used singly and alone save for the class of adults, who for some reason cannot be induced to study the lesson beforehand." But for a class made up of pupils capable of being induced to study beforehand, the class discussion method should be varied with other aspects of teaching. This can be accomplished in a number of ways. The best way perhaps is to divide the time, spending the first part of it in questioning and the last part in discussion. The discussion should always be guided by the teacher and be kept out of the ruts of commonplace debate.

Topics for Class Discussion

1. The place of the question in teaching.
2. The best kind of questions for teaching.
3. The art of questioning.
4. The plan of discussion in the class.
5. How to create the spirit of discussion.

Topics for Class Papers

1. The art of questioning.
2. The class discussion method of teaching.

LESSON VII

THE LECTURE AND SEMINAR METHODS OF TEACHING

Reference literature. Burton and Mathews, "Principles and Ideals for the Sunday-school"; Brumbaugh, "The Making of a Teacher"; Gregory, "The Seven Laws of Teaching."

1. *What is the lecture method?* The lecture method is preeminently the talking method of teaching. Of course, there is more or less talking in all methods of teaching, but in the lecture method pure and simple the teacher does all the talking. "He demands no preparation on the part of his pupils, and in the conduct of the class calls for no recitation and asks no questions. He constructs by conveying information with or without application."

2. *The use of the lecture method.* It has been said that talking is not teaching. There is an element of truth in this statement, especially when applied to the younger departments of the Sunday-school. The lecture method should therefore never be used in these departments. But there is a place for the lecture method in our Sunday-school teaching. It can be used effectively in the adult department of the Sunday-school in many classes where the members have little or no time for study. A series of lectures on some subject full of interest to the class is often the best means of teaching such a class. "It is especially adapted to large classes in city churches. For its successful employment it is necessary that the class should have a room by itself, that the teacher should be a well-informed student of the Bible, that he should be a good speaker, and skilful in handling an audience. It has the great advantage that it makes it possible to employ for

the instruction of a large number of hearers the best teacher the church possesses for this kind of work, instead of dividing the pupils among several teachers of inferior ability. It tends to silence those well-meaning hobby-riders who are likely to be found in almost any adult class conducted on the conversational method, and who are continually diverting the discussion from its legitimate channel to irrelevant and unprofitable themes. Given a good teacher, such a class can often draw more adults into the Sunday-school than any number of small classes conducted on a different method could do, both because the teaching is better than it would be in the small classes and because there is freedom from any danger of being called on to expose one's ignorance. There are probably few Sunday-schools of any size which ought not to have at least one class conducted avowedly and invariably on the lecture method, provided only a competent teacher can be obtained. It is even to be counted among the advantages of such a method that, if the teacher is not competent, he cannot long hold his class."

3. *The lecture method combined with other methods of teaching.* The limitations of the lecture method are as obvious and real as its advantages. Asking no questions of the pupils, it is little calculated to stimulate the pupils to study. Now and then a lecturer may make the Bible so interesting as to stimulate studious hearers to study for themselves, but it is not the rule. Calling for no open discussion on the part of the pupils it loses the aid of expression as a means of teaching. To some extent the defects of the lecture method may be corrected by combining it with other methods. This may be done in several ways. A good way is to lecture the first part of the lesson period and then question the pupils on the lecture of the previous period. This will necessitate the taking of notes on the lectures by the pupils and their thinking over the ideas

presented sometime between the lesson periods. The better way is perhaps to close a lecture in time for the pupils to ask questions about ideas and truths discussed in the lecture. This will stimulate the pupils to give the best of attention, and enable them to form clear and complete conceptions of the truths presented. In both of these ways it is plain that the lecture method can be combined with the question method of teaching. The lecture method of teaching can also be combined with the class discussion method. We can use half the lesson period for the lecture and half for open discussion. This discussion should be general, all the members of the class feeling perfectly free to take part. The teacher can help the class by suggesting important topics for discussion. A good way is to have a list of topics and questions printed for each lecture and passed around the class. Some member of the class will at once pick out the topic of the most interest to him and call for its discussion. The teacher will then ask this same pupil or some other one to tell what he thinks about the matter. Following this the discussion will be open to all, and the more who take part the better will be the interest. The teacher should close the discussion, as a rule, with a few well-chosen words designed to make the thought clear and fixed in the mind of the class. If the subject of the lecture is one of vital and practical interest there will be little difficulty in getting the class to take up the discussion with spirit and life. The result of the discussion, if wisely guided, will be a broader and more complete knowledge of the subject to the teacher as well as to the pupils.

4. *The seminar method of teaching.* It is often said that we are living in a day when the Bible is neglected. This is far from being true. Statistics show that there is a healthful and growing interest in Bible study. Especially is this true in our academies and colleges. Many of these students want to continue their study of the Bible after

they have left college. Many others who have never had the privilege of attending college, having gotten a taste of Bible study in their early life, desire to continue this study beyond the age of youth. For these people the study must be real study, not mere talk, however interesting. The ordinary methods of teaching do not meet their needs. There is needed a method different from any we have thus far described. For the lack of a better title we shall call it the seminar method. This is a German name, but it is a good one. This method is described in "Principles and Ideals for the Sunday-school" as follows: "A seminar is a group of students pursuing investigative study under leadership. The pupil has tasks assigned, as in the recitation method, but the task is one, not of memorizing, but of investigation; not of mere acquisition, but of discovery. If, for example, the subject of study is the religious ideas of the prophet Isaiah, the student is neither set to learn these ideas from a text-book, in which some one has formulated them for him, nor gently led to perceive them through a conversational discussion of the book of Isaiah, nor informed concerning them in a lecture; but is sent direct to the prophecies of Isaiah, with instruction to discover and report to the class what he finds to be the ideas of the prophet on this or that theme which is specially assigned to him. The same method is applicable to a multitude of similar subjects, such as the interpretation of the Sermon on the Mount, the ethical teachings of Jesus, the theology of Paul." This method of teaching can be used with the best results in small classes—a dozen is a good number. Its chief field is among the mature pupils or those who are intellectually industrious. It is practicable with pupils of the high-school age, if the subject to be studied be carefully selected and the pupils wisely chosen. The greatest obstacle in the way of introducing the seminar method of teaching in our Sunday-schools is the lack of

thoroughly competent and trained teachers. Most people who have never themselves been taught by anything but text-book or lecture method are incompetent to become leaders of classes pursuing investigative work. In most churches the pastor is the only one capable of conducting a class according to seminar methods. That this is so, discloses the fact that our Sunday-schools are still a long distance from their goal, and that there is pressing need of instruction in our academies, colleges, and seminaries which shall train men and women for this higher order of teaching. Already a new day is dawning. In some of our churches there are men and women possessing the requisite scholarship and the requisite skill in teaching either to conduct a lecture class or to lead an investigative class. Such men and women ought to be used, both for the general instruction of the church and the education of those who are themselves to be teachers."

5. *The lecture method and the seminar method combined in teaching.* For that class of people in our churches who want to get the most out of their Bible study, perhaps the best method is to combine the lecture and seminar methods of teaching. Most of these people have little time during the week to devote to this study. The hours they have could be well devoted to investigation on the topics assigned them. This investigation will enable them to discover some phases of the truth. Bringing their results to the class, the first part of the teaching period could be given to hearing and discussing the reports brought in. During the last part of the teaching period the teacher could give a brief lecture supplementing the knowledge which the pupils have worked out for themselves and summing up in a systematic way the present knowledge on the subject under investigation. Of course, this would require work on the part of the teacher, but the end is worthy of the necessary labor.

Topics for Class Discussion

1. What is the lecture method?
2. Describe the use of the lecture method.
3. The lecture method combined with other methods of teaching.
4. The seminar method of teaching.
5. Are these methods of teaching adapted to any classes in your school?

Topics for Class Papers

1. The lecture method and how to use it.
2. Shall we use the seminar method in our Sunday-schools?

LESSON VIII

THE MANUAL METHOD OF TEACHING

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Chamberlain and Kern, "Child Religion in Song and Story"; Gates, "The Life of Jesus."

1. *The meaning of the manual method in teaching.* The efficient teacher will at every point aim to occasion a maximum of activity by the pupils. This can be best accomplished by giving the pupil something to do. The manual method of teaching is preeminently the *doing* method of teaching. It brings the activity of the pupil's body to the aid of the mind in the work of teaching and learning. "Reduced to the simplest terms, manual method means the enlistment of the pupil's self-activities by the use of his hands in the work of the class. It is the application to the Sunday-school of the methods so successfully used by the public school in the teaching of history, geography, mathematics, and literature, such as reproducing the object mentioned, constructing models, molding or drawing maps, making books which retell the story told and, in general, handling the materials themselves, or symbols of the materials which are the objects of the classwork."

2. *A description of the manual method of teaching.* Since definitions do not always make things clear to the mind it may be well to describe briefly the manual method of teaching. The class in mind is made up of boys of the most restless and mischievous age. They are studying the life of Jesus, dwelling especially on the heroic deeds of that life. In order to fix the facts in their minds the teacher has supplied each pupil with a note-book and with

pictures of the places (including the persons) where Jesus performed his greatest deeds of service. In these books the pupils are required to write the story taught them and illustrate it with the pictures, pasting them in the proper places in the story. When the study is completed, each pupil has made his own life of Christ. But this is not all. As they learn the deeds of Jesus the teacher points out on the map the places where Jesus performed his most noteworthy deeds. The pupils are then called upon to draw maps, first of Galilee, then of Judea, and last of Palestine as a whole. After the drawing of these maps a time is set apart (perhaps some week-night) for the making of relief (raised) maps, using either clay or pulp. When the maps are completed the pupils should be asked to trace the journeys of Jesus and point out the places where his most heroic and helpful deeds were done. It goes without saying that in all this work, from beginning to end, the teacher never fails to take time to point out the great spiritual truths of each lesson. For a study of this kind the Gospel of Mark is the best text-book.

3. *Outline of manual methods.* The description given above is only one example of the manual method of teaching. Many other kinds of manual work may be wisely used in our Sunday-school teaching, especially in the elementary grades. The best outline of methods so far given is found in Rev. Henry F. Cope's excellent book on "The Modern Sunday-school in Principle and Practice." He sums it up under five heads: (1) "*Outline work,* including drawings of objects (may be very crude and conventionalized in lower grades), diagrams, illustrations of persons, places, events, reproductions of texts and passages in color. (2) *Object work,* including models, as of houses, tents, carts, furniture, tools, weapons, facsimiles of clothing, etc., figures representing characters and scenes; may be of paper, wood, pulp, fiber, clay. (3) *Map work,* out-

line drawings, molding reliefs in clay, pulp, etc., building sectional or chronological maps along with development of the lesson story, color work on map outlines, travel maps. Room for infinite variety here; one rough, hand-made map is worth a dozen finely finished printed ones. (4) *Book work,* including note-books, written up on each lesson, illustrated with drawings by pupils, or with pictures pasted in, with water-color or crayon work, or with diagrams; history retold by pupils; narratives reproduced; harmonies of life of Christ, Paul, etc., constructed by pasting in portions of the Gospels, or Acts, and Epistles, in chronological order and with explanatory notes; pupils reproducing all class work; essays; travel books following footsteps of Paul or of Jesus; scrap books of masterpieces of Bible literature, classified under poetry, oratory, etc. (5) *Museum work.* The collection and the manufacture of articles, such as coins, parchment scrolls, garments, weapons, relics, pictures, stones, photographs, natural products, industrial objects of Bible times, to be installed in a permanent exhibit belonging to the grade or to the school. Especially helpful will be a collection of stereographs, to be used with sterescope in geography or history work."

4. *Value of the manual method in securing the co-operation of the pupils.* Writers on the art of teaching tell us that there can be no teaching without the cowork or co-operation of the pupils. Trumbull says: "The scholars being attentive, and the teacher having found a way to make clear that which he would teach, the teaching process now hinges on the cowork of scholar and teacher in the transfer of the needed knowledge from the teacher's mind to the scholar's mind; or, more properly, in the enabling of the scholar to obtain that knowledge for himself, under the teacher's guidance." It follows that the teacher must aim at the highest amount of intelligent activity on the part of her pupils—she must stimulate them

to active co-operation. Part of this co-operation will be through home study and part of it in the actual process of teaching. How to bring about this co-operation is the great question with many a teacher. On every hand we hear the complaint from Sunday-school teachers that their pupils do absolutely no home work. Many of them never look at the lesson from the time they leave the class one Sunday until they enter it on the next. Almost as widespread is the complaint that the pupils take little or no part in the actual teaching of the lesson. Some good people have come to look upon this condition as an unavoidable and unescapable evil connected with Sunday-school teaching because of the absence of the principle of authority (so-called) in Sunday-school work. That this is a false idea can be proven by a visit to some well organized and pedagogically conducted Sunday-school. There are a number of ways in which the active co-operation of the pupils can be secured. This is not the place to enumerate and describe them. What we wish to point out here is that one of the best—perhaps the very best—ways of securing this co-operation is by the use of the manual method of teaching. For all the elementary pupils—kindergarten, primary, and junior—there is no doubt that the manual method is the best of all methods of awakening the interests and stimulating the co-operation of the pupils. The instinct of activity is the first instinct of life. The manual method provided for the wise exercise of this instinct. It proceeds therefore according to the nature and development of the pupil's life. "Froebel insisted that the child should do things for himself, should learn by doing, should give expression to his own self through his natural activities. This is the manner in which the pupil develops his own powers while appropriating to himself all his heritage of the world of knowledge."

5. *Shall we use the manual method in our Sunday-*

schools? Some of our Sunday-schools have been quick to see the value and significance of the manual method of teaching for religious education. They are using it with growing success. But to the mass of our schools the manual method is comparatively new. Indeed, many of them know nothing about it. Some know so little about it that they object to its use in the Sunday-school. The fact that it is something new fills them with prejudice against it. Some feel that its use "will crowd out the spiritual application of the lesson." Still others object because of the cost of the material needed in its use. The problem of introducing the manual method of teaching in the Sunday-school is, therefore, not an easy one. While all of the objections and difficulties can be overcome, it will take time and patience.

First of all let us learn that the manual method is not an educational fad. It is being widely and successfully used in the educational world to-day, and it has come to stay. Because of its adaptation to the nature of the pupils, sooner or later it will find its way into our Sunday-school teaching. In those schools which know little or nothing about it, it is the duty of Sunday-school leaders to inform the officers and teachers about this method in a general way. Every teacher-training course to be complete must have at least one lesson bearing upon it. Let the teacher who has studied this lesson, and who is quick to understand both the principle and practice, try the manual method in her class. The idea that you must have trained experts for this work is false. "For one thing, the school is not attempting to produce finished works of art for exhibition purposes. Besides this, the teacher does not have to spend time in instructing the pupils in the technique of the materials handled; they acquire that in the public schools. Let the teacher get a working understanding of the principles involved; let her realize this is not for play

or amusement, or some new fad; the rest will be easy. Teacher and pupil will be learning together, and all can do this work because its very purpose necessitates its being within the reach of the child, and therefore of the adult." One class engaged in the manual work for a time will awaken many a school to the value of this method, and remove the prejudice from the blind eyes of many others. As to the objection that its use will crowd out a spiritual application of the lesson, the fruit of the work in the lives of the pupils will soon overcome this. Mr. Cope has well said: "Pupils learn things spiritual not through their ears, but through their experiences. To build a house for Jesus is a long step toward living with him. Deepest things spiritual come out through service. The spiritual significances must permeate every act; they are lost if we try to tack them on as something separate." One of the weaknesses of much Sunday-school teaching to-day is that the teacher feels she must tag a moral to every tale, feeling that the moral and spiritual application will be lost otherwise. The fact is that the pupils often see the moral long before the teacher begins to apply it. The spiritual application therefore often takes care of itself. Those who object on account of the cost of material should be taught that the time has come when our school should cease to ask whether a thing is cheap, and begin to ask whether it is good.

In introducing the manual method of teaching in our Sunday-schools great care should be taken. There should be no haste. To introduce it before the school is ready for it is not only to fail, but to prejudice a school against it. The time will come when the school will make a larger use of the child's instinct of activity. Of this there can be no doubt. When we come to introduce this method we must see that it takes its proper place in the whole work of the school. This method must not be used altogether in the pupil's

training. It should be interchanged at times with other methods already discussed in this book. Indeed, from time to time, some of these methods will be woven in with the manual method. The question of using the manual method goes beyond the individual teacher; its use must be intelligently co-ordinated through the whole school. It can easily be given a wider application than that of constructing maps and other materials in the class. It is well adapted for the training of the pupils in Christian service. By using the Sunday-school and the church as a laboratory, and by assigning the pupils some definite work to carry on in these, we thus give the pupils opportunity to express what they learn. To quote again from Mr. Cope: "The service a pupil renders by way of work as usher, assistant secretary, sick visitor, monitor, page, musician in the orchestra, while worth much to the school means even more to him. It is the most valuable part of his religious education. Then the service must go outside the school; the young people's society affords opportunity for much useful work; its activities should be correlated to the Sunday-school, so that it becomes a part of the practice work of the school. The various meetings and organizations of the church may be brought into this relation, so that the Sunday-school pupil becomes the trained servant of the church." Ultimately this is brought about by the pupil's own work.

Topics for Class Discussion

1. What is the manual method in teaching?
2. Discuss what you have seen of this method at work.
3. Name some different kinds of work.
4. The value of manual work in securing the co-operation of the pupils.
5. Shall we use the manual method in our Sunday-schools?

Topics for Class Papers

1. The manual method of teaching.
2. The use of the manual method in Sunday-school teaching.

LESSON IX

EVANGELISM IN SUNDAY-SCHOOL TEACHING

Reference literature. McKinley, "Educational Evangelism"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; Goodell, "Pastoral and Personal Evangelism."

1. *Can our Sunday-school teaching be made evangelistic?* We have been discussing the principles and methods of teaching as applied to the work of the Sunday-school teacher. What now of the evangelistic value of Sunday-school teaching? Can our Sunday-school teaching be made evangelistic? Is there a teaching evangelism? Evangelism in its simplest analysis consists first in the persuasive presentation of the gospel to man, with a view to his response to that gospel in repentance and faith, and secondly, as the personal appeal of the preacher (or any other personal worker) to man to make this response. The ultimate aim is the bringing of man into fellowship and friendship with God through Jesus Christ. As we have seen already, teaching consists first in the communication of knowledge on the part of the teacher, and secondly in the arousing of the active response of the pupil in order to know what is presented. The ultimate aim is the helping of the pupil to adjust his life to his ever-widening environment. Since God is the supremest fact and force in that environment, it follows that all teaching should be more or less evangelistic. It is thus not only possible to make our Sunday-school teaching evangelistic, but it is imperative. We must bring our teachers to see that if they fail to bring their pupils to Christ in conversion, their teaching is so far forth a failure. As already pointed out, Sunday-

school teaching should find its climax in personal evangelism.

2. *The need of evangelism in our Sunday-school teaching.* One of the glories of the church is that at heart it is evangelistic—it has a passion for making disciples. Its methods of evangelism may vary with different ages and conditions, but the passion abides. In view of this fact, one of the strangest things observed in the church to-day is its slowness in coming to see the value of educational evangelism in the Sunday-school. That the churches are neglecting to evangelize the children and youth in our Sunday-schools may be seen from some figures based upon the condition of things in the State of New York. I quote from Doctor McKinney: "The Sunday-school life of the average pupil is ten years; that in the State of New York for a series of years prior to 1900, about twenty per cent. of the members of our Sunday-schools confess Christ while members of the school, and that about another twenty per cent. confess Christ after they leave the Sunday-school. This leaves sixty per cent. of the great army which constantly passes through our Sunday-schools who never, so far as can be learned, confess Jesus Christ. In other words, three-fifths of those who are members of the Sunday-schools of the State of New York seem to go down to Christless graves." The figures are no worse for this State than for the country in general. Mead says that over forty per cent. of the Protestant unchurched masses were once within the pale of the church and the Sunday-school. It is not speaking too strongly therefore to say that the Protestant church has either been strangely ignorant of its duty or criminally negligent of what clearly was its duty.

This neglect of the church is all the more appalling when we see that the church's greatest opportunity for evangelism is in the Sunday-school. Eighty-three per cent.—some say eighty-seven—of the members of our Protestant

churches came into the church by way of the Sunday-school. Only five men out of a hundred, it is said, come to Christ after they are thirty years of age. The first truth that we discover in our study of the religious nature and needs of the child is that he should be brought into responsiveness and fellowship with God while he is yet a child, or at least in the early years of youth. The word of psychology on this point is the same as the word of the Preacher: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." The age of conversion is preeminently the age of childhood and early adolescence. For the tremendous significance of this age for religion the reader is referred to Lesson VI in the "Sunday-school Teacher's Pupils."

Again, we can get the children into the Sunday-school and thus reach them with the word of truth, while the great mass of grown-ups go on their way unmindful of the call of the church. According to Mead: "It has been carefully estimated that less than thirty per cent. of our population are regular attendants upon church services of worship; that perhaps thirty per cent. are irregular attendants, while fully one-half of the people of the United States never attend any service, Protestant or Roman Catholic! Who are these non-churchgoers? They are, for the most part, of Protestant birth and affiliations. Roman Catholics, whatever else they may or may not do, are faithful church attendants." What now about these masses who have passed the habit-forming period of life? Will they ever in large numbers come under the direct influences of our churches? I am persuaded that they will not. But they will give us their children to train. Many of them we have already, and we can get more of them if we go after them with diligence and persistence. One cold, bleak, icy morning in Chicago I saw a man leading his little child

across the icy street to the door of my Sunday-school. I made haste to greet him and ask him to come in. He declined, saying that he had just brought his little girl over to the Sunday-school, fearing that she would fall on the ice if she came alone. I asked one of my members who the man was, and the reply was: "Why, don't you know who he is? he is one of the great gamblers of Chicago, and I do not suppose he has been in a church for years." But that man was willing for us to have his little girl in our Sunday-school. In my judgment, here is the greatest opportunity for the church of God to-day—to gather these children under its wing and train them up in the things of God and religion.

3. *The teaching method of evangelism.* The aim of evangelism is always and everywhere the same—to bring the soul of man into harmony and fellowship with God through Jesus Christ. The methods of evangelism are many. They vary with different ages and changing conditions. In our day there is a gradual revival of an old method—a revival of the teaching or educational method. This was pre-eminently the method of the Master. "Jesus was both preacher and teacher; but his purpose was one; all his teaching was evangelistic, all his preaching educational. As the church approaches the method of Jesus in dealing with men, its evangelism will certainly become more educational, its efforts at religious education more profoundly evangelistic."

The first aspect of the teaching evangelism is the actual teaching of the truth of the gospel. First, there is the impartation of the truth; and second, the stimulation of the pupil's mind to activity in considering that truth. Both are included in the teaching process; for we never learn anything fully until we act upon it. The first task of the teacher who would win the wills of her pupils is to get the right idea of personal relation with God into the focus of

their consciousness, and hold it there until it produces the desired response on the part of the pupil. Since it is the truth which makes free, it is the teacher's chief business to teach the truth. "What argument and appeal and exhortation wholly fail to accomplish, can, with some minds—perhaps to a certain extent with all minds—be accomplished little by little through instruction, conveyed either in the exposition of teachings, or in the study of history, and especially of biography. And, in the second place, it must certainly be acknowledged that the most solid results in character cannot be attained except upon a broad foundation of knowledge." "The truths of the gospel inwrought into the mind by methods that are educational are more efficacious in winning our pupils than any other instruments whatever. This is the secret of the enormous power in all times of the faithful teaching and instructive preaching of the word of God. Christian culture as distinguished from Christian nurture is the work of holding before the minds of the children, youths, and men the essential truths of the Christian religion, in the confidence that these truths, when actually received into the minds of the hearers, will of themselves do the work of adjusting their lives to the divine." Furthermore, in the teaching of this gospel truth we must see to it that the elements of truth presented are adapted to the needs and nurture of the pupils. The glory of the gospel is that it contains a message for every stage of development, as well as to every race and kindred. There is milk for babes and meat for men. The teacher's task is to see that the word is rightly divided and adapted. "It should need no argument to show that the personality of Jesus cannot possibly mean the same thing to children and grown men, and that children should not be schooled in the religion of maturity. Common sense should tell us, but it does not always, that children cannot possibly appreciate the higher altruistic teaching of Christ or the

deepest religious experiences of men. To teach children to use the language and imitate the experiences of adult religion is to make them little hypocrites first and great skeptics afterward."

The second aspect of the teaching evangelism is the personal appeal of the teacher to her pupil to respond to the truth which he is taught. Let it never be forgotten that the truth must be presented before the appeal can be made to respond to that truth. The reason why better evangelistic results have not come from our Sunday-school work is because there has been too much preaching and too little teaching in that work. Exhortation without information will drive the young mind in time to feel that there is nothing real in religion. Show the pupil the beauty of truth, so that his mind may clearly apprehend it, and then your appeal to him to respond to that truth in life and action will have power undreamed of by many a faithful Sunday-school teacher to-day. Since the word of God is quick and powerful and sharper than a two-edged sword with reference to conviction of sin and the need of salvation, and since it is the word of truth that makes wise unto salvation, it follows that the true order of the teaching evangelism is first the actual teaching of the truth, and then the persuasive appeal of the teacher to the pupils to respond to the truth presented. Sometimes the truth makes its own appeal, but the element of appeal cannot be left out of our teaching altogether. Sometimes, though not often, the appeal may be made in the class work. Sometimes it may be made by the superintendent or pastor to a whole department, or even to the whole school. When this is done care must be taken to see that the department or the school is prepared for it. To form the habit of appealing to the pupils in public to become Christians is one of the best ways to keep them from becoming Christians. Teach the truth, watch for the quickened interest

of the pupil, and then make your appeal. As a rule, this appeal had better be in private. It was said in a previous lesson that Sunday-school teaching finds its climax in personal evangelism. Here is the place for that personal evangelism. It must not take the place of teaching. But it is always demanded by the fruit of good teaching. Indeed, it is a genuine part of the teaching evangelism. He who teaches the truth must go on to persuade his pupils to accept that truth, sometimes in public, most often in private. To do this personal heart to heart work is very difficult for many teachers. They shrink from invading the sacred territory of their pupil's personality, feeling that the pupil himself should take the initiative. The fact is, if we have actually taught the truth, the pupil will take the initiative in most cases. He may not speak to his teacher about the matter, but by some new interest in the subject or by some sympathetic action he will open the door of his heart for this personal work on the part of his teacher. Instead of being offended at his teacher for speaking to him about personal religion, he will be disappointed if his teacher does not thus speak to him. Of course, the teacher must be very careful and tactful in all this personal work. He must not force religion upon the pupils. That would not only violate the principle of freedom in religion, but defeat the very end in view. Every Sunday-school teacher should study a good book on personal evangelism.

The third aspect of the teaching evangelism is the personal association of the teacher with his pupils. Both psychology and sociology teach us that man is made for personal relations. The fact is that the best things in life come to us only as we fulfil wisely and faithfully these personal relations. Love, the all-inclusive virtue, comes only through personal association. "One cannot learn to love alone." Happiness too finds its highest source in the

friendships which are formed through personal association. Character also is caught, not taught. It comes rather by contagion than by teaching. "Facing the whole problem of character for all his disciples in all time, Jesus deliberately makes the one great means, personal relation to himself, not the acceptance of certain methods or principles or ideas of machinery. None of his teaching is in abstract propositions; there are no scientific definitions or demonstrations. All is immediate and vital. It is not a system, fixed and dead, but a seed of life. The most conserving and inspiring of all influences is the love of a holy person. The most effective possible way in which we can put ourselves in the presence of the great objective forces and causes and values, and be sure that our own interest and enthusiasm in them shall be keen and abiding, is through close and persistent association with those persons in whom the great values of life are already dominant. This whole psychological emphasis upon personal association thus drives the thoughtful man back to the supreme importance of close touch with the great persons of history and, above all, with the supreme person of history—Jesus Christ. The best can come to us only by this objective and personal method." (King.)

What now of the place of personal association in evangelism? We have seen how the personality of the teacher is preeminent in the work of education. The same is true in all genuine evangelism. Just as we teach more by our persons than by our preaching, so we persuade our pupils to become Christians more by our lives than by our lips. The presentation and persuasion of the truth through the beating pulse, the throbbing heart, and the sympathetic soul of the teacher is the supreme method of evangelism. It follows that the influence of the teacher's personality—of the truth incarnated in that personality—must be brought to bear upon the pupils. Of

course, this is accomplished in part by the process in teaching during the class period; but the principal way of exerting this influence is through the personal association of the teacher with his pupils. Only thus is the whole man revealed, and only thus is the noblest response of the pupil given. "Whence come our greatest conviction, our deepest faith? From personal association. Personal contact and impression of character count more here than all argument." To the teacher who is your friend and comrade "you find yourself responding like a vibrating chord. His faith and life become the firmest ground for yours. You catch his conviction, his spirit." Taking knowledge of him that he has been with Jesus, and seeing what manner of man he is by reason of this association with the Master, you are constrained to take Jesus as your Saviour and friend, and thus enter for yourself upon a life of personal association and personal fellowship with the supreme person of history.

This evangelism by means of personal association is no cheap evangelism. Indeed, it is the highest type of evangelistic effort. The evangelist here—be he teacher or preacher—must be what he ought to be. "He must aim to keep himself persistently at his best; within this limit of his persistent best he must be willing to give himself unstintedly to others, sharing, directly or indirectly, his best with them." This demands steady and persistent training into the loving life, the unceasing endeavor to build up his personality into the likeness of his Lord and Master, Jesus Christ.

Topics for Class Discussion

1. The need of evangelism in the Sunday-school.
2. How can our Sunday-school teaching be made evangelistic?
3. The Sunday-school teachers as the pastor's personal-worker band.
4. The teaching evangelism and its methods.
5. The best method of Sunday-school evangelism.

LESSON X

EDUCATIONAL METHODS USED BY JESUS

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1. *Jesus taught with infinite patience.* He never was in a hurry. He had no time to be in a hurry, but he always had time to do a thing that should be done. Here is an example worth much to every teacher. How hard it is for us to understand that our best teaching is not always possible; that conditions determine results. A wise teacher will always labor to predispose the learner to receive the best instruction. In the entire round of the recitation there may be but one minute when all the conditions make possible fine teaching. It is the business of the teacher to mold the conditions and bring to pass this sublime moment, and then teach as Jesus taught. At the opening of Matt. 5, we have a striking illustration of the deliberate quality of this Teacher. He sees the multitude. He then goes up into a mountain. Then he sat down, and after that his disciples came unto him, and he opened his mouth and spoke unto them. Notice with what deliberation he predisposes the disciples to receive this great message. There is no sign of haste. There is no evidence of impatience. There is no attempt to hurry the conditions; but, with a masterful control of himself, he predisposes the conditions for favorable teaching. I have no doubt his sayings went all the more deeply into the conscience, and fastened themselves

more securely within the souls of the disciples, because of this deliberate treatment of them. . . It will amply reward you to go through the Gospels and make a personal study of this same quality as it appears again and again in his teaching.

2. *The use of common things in the teaching of Jesus.* Another quality in the teaching of Jesus that stands out with marvelous clearness is his treatment of common things to figure the mysteries of the kingdom of heaven. We have an educational law of great value, which may be formulated in some such way as this: In teaching, proceed from the simple to the complex, from the concrete to the abstract, from the individual to the universal. This law was never better honored or more steadfastly adhered to by any great teacher than by Jesus. It was his definite purpose to bring plainly to the understanding of his disciples and the multitude the significance of the kingdom of heaven. With what fine skill he linked the kingdom of heaven with all the common objects in the everyday life of his hearers. It seems as if everything that God had set in his universe became with this Teacher the type and symbol of the one great, supreme truth that he came to teach. Let us pray devoutly and study steadfastly to catch something of his supreme power in the use of the multitudinous materials so ready at hand as teaching agencies.

In John 3, Jesus gives us an additional illustration of his power to use familiar things immediately present to the senses in enforcing a great truth. A great scholar comes to him in the night. Nicodemus, in fear of his associates, slips through the shadows of the streets to the place where the great Teacher abides. He hastily opens and closes the door, shuts himself from the world, and opens himself to the great Teacher. As these two sit conversing upon the mysteries of birth into the kingdom, Nicodemus is puzzled, perplexed, confused, and finds himself unable to fol-

low the great Teacher's thought. The Teacher, realizing this, says, "Marvel not," and then follows a fine illustration of the use of the concrete. Through the room in which they sat swept the night wind, and Jesus said, "Nicodemus, listen; the wind bloweth where it will, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Here Jesus shows again his mastery over common things as a basis of approach to the greater things which he desired to present to the spirit of this learned man.

In the next chapter we find a finer illustration of this great power. Jesus sat at a well, and a woman of Samaria came to draw water. He did an unusual thing, in saying to a stranger-woman, "Give me a drink." On the basis of this request, step by step, with skill and patience and insight, he built into the spirit of this woman the great lesson that God is a Spirit, and that he that spake unto her is the Christ. So incident after incident reveals skill in the use of the concrete to help the learner comprehend the abstract and the general truth. Note also the fact that Jesus used the same method whether he taught an ignorant woman or a learned doctor of the law. He had no need to grade his materials, but he saw in everything sufficient material to nourish every grade of mind that came to him to learn. So, I take it, it would be with us if we, like him, knew how to teach; and once again I must impress the fact that it is the power of the teacher more than the grading of the material that makes success possible in the training of a human soul. Give the children teachers first. Graded materials of instruction will inevitably follow in due time.

3. *Jesus' method of teaching was positive.* Another marked characteristic of the teaching of Jesus is found in the fact that he changed the basis of instruction from one of negation to one of assertion. He upturned all the

negative forms of thought that ran riot with the development of the human spirit, and substituted positive guidance in all right living. Over and over again, in the Sermon on the Mount, he reminded his disciples that the law is "Thou shalt not," but his teaching is "Thou shalt." There is a world-wide difference between negative instruction and positive instruction. These negative rules and forms of thought have but one virture. They keep us from doing the thing that we ought not to do. They fail to tell us what we should do; and the world needs guidance in right doing more than it needs negations.

I sometimes think that if the old schoolhouses could speak out the one word that they heard most frequently repeated within their walls, they would send forth with a shout the word, "Don't!" I am quite sure that in many homes most of the moral teaching of the child consists in telling him what he ought not to do. From daylight to twilight it is one incessant round of don't do this, and don't do that, and don't do the other thing, until the wearied spirit of the child in despair calls out, "What may I do?" Jesus comes as a protest against this proscriptive teaching, and deliberately sets about to tell the world what it must do to be saved. He builds a positive and a constructive code of ethics, and this product has been the guidance of the human race in all the years that have intervened.

We know no better saying of what duty should consist, we have no wiser statement of what conduct should be, than the simple sayings of the majestic Teacher. Let us consider thoughtfully the great value of this teaching of Jesus. He tells us what we shall do. He knows what conduct should be. He has the courage as well as the ability to urge men everywhere to do things, because he knows the things that are right. Some of us are not so clear in this matter. We are able generally to issue a negative command, to halt wrong-doing, to stop evil ten-

dencies; but when we are asked to say, on the other hand, what the child should do, we are helpless. Our words fail to furnish guidance, and our best thought is impetuous and useless.

I remember that the great laws written on the tables of stone, and given to Moses when he was in the mountain in the morning alone with God, are couched in negative form. I appreciate all that that means. I understand how necessary it is that law should formulate its decrees in that way, for law is the arrest of wrong-doing. Jesus Christ came to fulfil the law by showing the better way. Instead of halting the human race in the mad rush to ruin, he turns them face about, and points them to the everlasting kingdom of the Father and says, with an appeal that is overmastering, "Come unto me." Perhaps nothing in all the sayings of Jesus has been so potential in confirming his divinity in the souls of his followers as this specific guidance in right-doing. We turn to him in the confident conviction that he knows the way that we should tread. We know that he knows, and for that reason we worship him. Is it necessary then to emphasize more than has already been done the importance of telling children always and everywhere the things that they should do? The Sunday-school should be the constructive agency, pointing children steadily to those lines of thought and conduct that are in harmony with the divine law.

4. *The new and better way.* In harmony with this thought I wish to make a suggestion to those earnest people who think it their duty to fortify the minds of children against all possible forms of evil by telling them years in advance of the time what things they shall be sure not to do. There was a time when the public-school teacher felt that he should announce at the opening of his school a long list of rules telling children what they should not do, but experience soon taught that no number of rules

could possibly cover all the difficulties that would arise in the school. For that reason this plan was long since abandoned, and to-day we put before the children no formal and extended list of "Thou shalt nots"; but instead, we appeal to the common element of justice and equity which is everywhere innate in the soul, and which the pupil is just as likely to know as the teacher.

One teacher who thought he would avoid any possible wrong-doing on the part of his pupils, noticed in a school-yard a wood-shed. Thereupon he announced to the children that they must not play upon the roof of that wood-shed. It had not entered the minds of the children that that was a good place to play, but at the suggestion of the teacher they soon found out that the roof was the only spot on earth that would afford adequate pleasure. Sometimes as many as seventeen were found upon it. A very well-disposed mother, but not wise, on leaving her home one day, said to the older children: "Now, be sure to put no beans in the baby's ears." The children had never thought of such a thing; but when she returned, the baby's ears were filled with beans. Over against this sort of thing, and in harmony with the example of Jesus, the better way is to tell the child plainly just what he should do.

May I safely assume that, as a result of our ordinary method of teaching, we make the child more familiar with the evil to be avoided than with the good to be performed? Is this wise? Some negative teaching is undoubtedly necessary. It has a preventive value. But my notion is that the best teaching is that which gives to our boys and girls guidance in the things to be done. We no longer lay emphasis upon false syntax to teach correct English. We no longer make the misspelled word the most prominent one. We lay the burden of our effort upon securing correct forms of words and sentences. We should commend the good more than we condemn the evil. This builds usa-

ble ethical and religious concepts in the soul. The effect of this is significant. How often the Christian leaders denounce evil things with merciless energy! How seldom do they know how to give wise guidance in reforming the world to the right things, to the great Teacher, to the Father-soul!

Topics for Class Discussion

1. What values attach to the quality of patience in teaching?
2. Name a list of common objects that illustrate great religious truths.
3. How did Jesus change his method in teaching different persons?
4. How did Jesus modify the form of moral and religious instruction?
5. What is the value of individual teaching?

Topics for Class Papers

1. The positive method of teaching as seen in the method of Jesus.
2. Educational methods used by Jesus.